

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

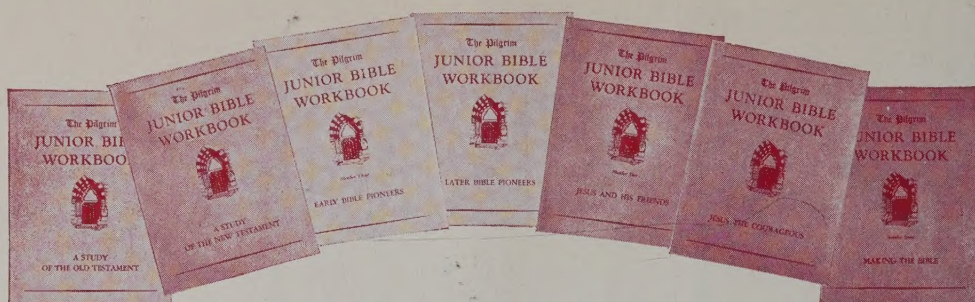
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International Journal of Religious Education

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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Publication Office, 450 Ahnapp Street, Menasha, Wisconsin. Editorial Office, 203 North Wabash Avenue, Chicago, Illinois. Entered as second class matter at the post office at Menasha, Wisconsin. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, section 538, P. L. & R., authorized March 22, 1936. Subscription rates: One Year, \$1.25. Three subscriptions in one order, \$1.00 each. Clubs of five or more copies to one address, 90 cents each. Single copy, 15 cents. Same rates to foreign countries.

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Willard W. Beatty, Director of Education
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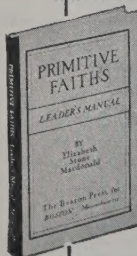
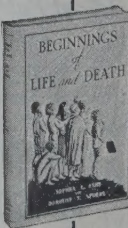
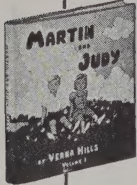
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EDITORIALS

World's Jubilee Special

THIS COULD appropriately be called a World's Sunday School Association Jubilee special issue. This year that Association is celebrating the fiftieth anniversary of the founding of the World's work.

Four extra pages have been added to this number to give a proper note of celebration to this jubilee event. In recognition of the wide constituency reached through the *Journal*, the World's Sunday School Association is paying for the cost of these extra pages and of one of the usual forty. These are presented to our readers with the compliments of the World's Association and of the Editorial Board. They constitute a "short course" in the work and spirit of the world program and all our readers will be interested in them. A brief review of work in North America during the last fifty years and a write-up of the going of Dr. F. L. Knapp to the staff of the World's Association also are given in this issue.

NOTE: Since the above was prepared for the press much of the world has gone to war. The material on the Jubilee of the World's Association and on the Durban Jubilee Convention was prepared by the World's Association before the world crisis had developed. It is the recommendation of Dr. Hopkins of the World's Association that the special material should stand without change. The effect of the war upon plans for the Durban Convention will be considered by the World's Sunday School Association later and reported to its constituency throughout the world through the *Journal* and in other ways. In the meantime, world events demonstrate tragically the paramount need of what is taught in the Sunday school.

Looking Back Fifty Years

THE LAST half century has been an important period in the Christian education movement. Since the World's Sunday School Association celebrates this year its fiftieth anniversary, it would do us all good to go back that length of time and see something of the path we have travelled.

A list of some of the things they did not have in those days would help to make the picture. They had no *International Journal* then, of course, nor any Robert Hopkins to come out to the front of the platform and say, "Now, folks, aren't we having a great convention?" There was no Home Department in the Sunday school, for it was only proposed at the International Convention in 1887 and endorsed at that of 1890. There was no temperance lesson, for a quarterly lesson was adopted only in 1890. The state, county and township work was being widely organized, but it did not get widespread recognition and promotion until 1890. There was no general secretary of the international work, since Marion Lawrance was elected to that position at the 1899 Convention; previously there had been a Field

Secretary. There were no graded lessons then, since it was not until the Convention of 1902 that the idea of elective or advanced adult lessons was proposed; the idea was defeated in the Convention since loyalty to uniformity was still strong; supplemental advanced and beginners' courses were authorized in 1905 and a completely graded series of lessons was authorized in 1908. There was no organized Adult Bible Class program then, since 1905 saw this vigorously promoted. There were then no training schools at Lake Geneva, launched in 1912; no secondary or young people's work, undertaken in 1912; no representation of denominations on the Uniform Lesson Committee, provided for in 1914; no International Council Camps for older boys and girls, started in 1914; no International Council of Religious Education, formed in 1922.

In addition to developments that appear in such a survey, there are others that need special mention. The young people's society, dating mainly from the organization of the Christian Endeavor in 1881, had its most significant growth in this period. The Vacation Bible School, started in 1901, has become a widely-used agency of religious education. Weekday religious education is usually thought of as starting in 1913. The summer conference and camp movement has grown to its present size and range in the second half of that period. Group graded and departmental lessons have come in to supplement the various closely graded series. The rise of the religious education profession, with its sixteen major groups and training courses in many seminaries and universities to equip such workers, must be noted. Rapid and extensive developments in printed materials, covering lesson helps, story papers and other types, have taken place. Extension of the convention idea; growth of leadership education courses and programs, first of the simpler character and later more comprehensive; the repercussions of the modernist-fundamentalist controversy that has affected so much of the life of the church; recent interest in visual education, including the fine arts, still and moving pictures and other helps; the rise of the Scout movement and other club activities in churches—these and other features have marked the period.

Fifty years ago the Sunday school movement was largely a lay enterprise. Today Christian education, including the Sunday school as its major feature, is both professional and lay, with the over-emphasis on the professional in recent years now being corrected. This development is expressed through the "merger" of the International Sunday School Association and the Sunday School Council of Evangelical Denominations in 1922 into the International Council.

The fifth International Convention in 1887 reported 9,650,648 as the total Sunday school enrolment in North America. About ten years later this had risen to over 13 million, a decade later to over 15, in ten years more to over 20, for another decade about the same, and at the present to a figure somewhat less. Renewed emphasis on an "advance" in program and enrolment is now being made.

Against such a background the Christian education movement in North America looks forward to its next fifty years.

When Churches Repair or Build

THERE WAS A TIME when those interested in the Sunday school were mainly concerned about the rooms and other equipment in the church building set aside for their use; if the other things, the main auditorium, stained glass windows, and so on, were good, so much the better, but the value of these was not found in the educational program. They served another world—preaching, evangelism, adult worship—with which Christian education had little to do.

That time is passing away. Today, there is as much emphasis as ever, and more, upon educational equipment and rooms, but we now see in a new sense that the whole church program and the entire building speak to life and influence persons, and, therefore, are the business of the Christian teacher. When those concerned with church architecture speak about "the language and spirit of architecture," "our heritage from the parish churches and cathedrals of England," "what types of exterior designs express a religious faith," and "why picture windows are no longer desirable," we Christian educators sit up with interest, for those things are a part of Christian education.

So, we would urge our readers to take a keen interest in modern trends within church architecture. The phrases quoted above are from the chapter headings of a book, "Building the House of God," by E. M. Conover of the Interdenominational Bureau of Architecture, New York City. Educational leaders should be in touch with this movement and these ideas, for educational issues are at stake whenever churches take up pencils and tools to repair or build.

What Is a Good Chairman?

CHRISTIAN EDUCATION, like many other movements dealing with people, moves forward on the feet of committee meetings. It is getting more and more that way, for the good of the movement when the meeting is a good one, and for its ill when it is poor. And every committee meeting has to have a chairman and stake its success or failure on that person. What is a good chairman?

The Rochester Y.M.C.A. conducted not long ago a "Seminar on Committee Work" in which it summed up the methods and attitudes of a successful chairman.

As to his attitudes, the Seminar said that he leads and does not dictate; is not a salesman for his own ideas, but a searcher after solutions; and is objective, patient, direct, and possesses a sense of humor.

When he presides over a meeting he states the problem of discussion or business fully, accurately, and fairly; makes sure that differing points of view are stated and sympathetically considered; asks questions to bring out all the facts; clarifies meanings; distinguishes between major differences and minor differences; discourages digressions; keeps the meeting impersonal; guides discussion toward an eventual solution; occasionally summarizes progress; and helps formulate a solution to take account of varying views.

This list will help us to study the kind of chairman we have seen—and been!

Twenty-Five Years of Camps

TWENTY-FIVE YEARS AGO last summer the first Older Boys' and Older Girls' Camp Conferences were held at

Conference Point, Lake Geneva, Wisconsin. They were founded by John L. Alexander, Superintendent of the Young People's Division of the International Sunday School Association (now the International Council of Religious Education). They were, as he stated about that time, "instituted to discover and train a leadership for religious education among young people. The Camp Conferences were born with the purpose of creating and training a church school leadership by raising it from the ranks of young people themselves."

The history of that camp enterprise is now well known to those familiar with the development of Christian education, for they have left a lasting impress upon it. That impress is found in the impetus and ideals given to the summer conference movement in all denominations and many states and provinces; in the large group of professional leaders who received their start in the camps; in the many lay leaders whose interest and training were created there.

The twenty-fifth anniversary of the camps was celebrated by anniversary banquets and other events at the camps last August and by the launching of a special financial campaign to secure an Anniversary Scholarship Fund. The fund will make it possible for other young people to attend the camps in the years to come. Details of this fund will be found on page 44. The special meditation on this page is intended to interpret the spirit of the camps.

We Are the Geneva Camps

WRITTEN FOR THE TWENTY-FIFTH
ANNIVERSARY

OUR origin lies far back in the dream and purpose of a leader of youth.

A quarter century ago that dream, hammered into reality by vision and courage and labor, came true.

We are sacred places, made holy by the consecration of young hearts and growing lives. Quiet cabins through the stillness of the night; the glory of morning; the humbleness of prayer; the touch of new ideas; lithe forms cleaving blue waters; the eager heat of games; growth through honest contention for thought and truth—we are these gifts of the spirit.

We have fused the steady idealism of mature life with the eager certainty of youth that there is no impossible.

We have transformed mountains into steadiness of character, sunsets into quietness of spirit, and moonlight across the lake into a pathway for the feet of the ever-living God.

In the crucible of joyous experience, we have fused these manifold parts into God's crowning creation—a Christian purpose for life.

And today—in all lands and in many forms—a multitude of men and women, spurred and empowered by that purpose, are seeing to it that the will of God gets done.

WE ARE THE GENEVA CAMPS.

—P. R. H.

Meditations

By NORRIS L. TIBBETTS*

THE MEDITATIONS given regularly on this page are designed to guide the personal devotions of religious leaders as they face their compelling tasks of religious education. The numbers indicate Sundays in October, and the Meditations may well be used each Sunday before beginning the day's duties. A more frequent use of the Meditations during the week will also be found deeply enriching.

1 Holy! Holy! Holy! Lord God of hosts!
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most High!

Love in all its power is with thee.
Wisdom in all its fullness comes from thee.
Goodness is the substance of thy being.
Beauty is the expression of thy thought upon the earth.
Into thy hands I commend my spirit to be used in the service of those whom we love.



2 My soul, in the presence of God, remember your unworthiness.

"I have done those things which I ought not to have done." Be honest with yourself and avoid the weakness of excuses. Do not prepare privately to show yourself in public clad in the garments of self-justification.

"I have left undone those things which I ought to have done."

For performing my special service as though it was a burden instead of a blessing; for forgetting that I work with thee and that my tasks must be well done; for substituting routine for fresh thought and effort;

Have mercy upon me, O God.

For judging others without understanding them; for disciplining them to satisfy my anger; for calling forth evil and for overlooking good; for failure to convey the spirit of Christ to others;

Have mercy upon me, O God.

Grant me, with the consciousness of my sins the assurance of thy forgiveness that in my weakness I may take steps to become strong. Amen.



3 My soul, thou dost not live to thyself alone. Thou art bound with others in the bundle of life.

Seek to place thyself where others are that thou mayest lift them up to God.

Eternal God, Father of mankind, I bring to thee some of those whose condition is a burden on my heart,

That it may be possible for health to defeat disease; for quietness of mind to displace the restlessness of indecision; for true love to surround all children, and for knowledge to be the cornerstone of intelligent parenthood;

I beseech thee to hear me, O Lord.

That it may please thee to raise up teachers in all schools who will influence character as well as mind; to multiply wholesome recreation and satisfying work for youth to safeguard them from the dangers of the streets and from the disasters of idleness;

I beseech thee to hear me, O Lord.

That it may please thee to use me to make some corner of this world a better place in which to live and work;

I beseech thee to hear me, O Lord.



4 My soul, the steep ascent toward God awaits thee; prepare thyself for commerce with heavenly things.
Create in me a clean heart, O God.

Make thyself accessible to God, that thou mayest be found of him who seeks thee.

Renew a right spirit within me, O God.

Toward thy truth as it is available to me in the wisdom of teachers, in the faith of psalmists, in the messages of prophets in the life of Jesus, in the faithfulness of his followers, in the discoveries of scientists and in the testimony of experience;

Give me an open mind, O Lord.

Toward my own scholars, toward the workings of their minds, toward the wonder of their personalities, toward their problems;

Give me an open mind, O Lord.

Toward thy will for me, toward the lessons of my own experience, toward the beckonings of my own faith;

Give me an open mind, O Lord.

Make me rich in the treasures of heaven, O God, that I may the more certainly bless those who are entrusted to my care on the earth. Amen.



5 Bless the Lord, O my soul, and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

For the glad tidings of great joy in Jesus; for the transforming power of his life; for the fellowship of his church; for the hope of his kingdom;

I praise thee, O God, with my whole heart.

For the capacity of my nature to receive thy word; for my power of speech; for my ability to listen; for my desire to reflect thy spirit;

I praise thee, O God, with my whole heart.

For the work in thy cause which I am doing; for those with whom I am doing it; for the faith that my labor is not in vain;

I praise thee, O God, with my whole heart.

Grant, O God, that this brief praise of my lips may be outward evidence of the unceasing praise of a faithful spirit within me. Amen.

* Minister, Hyde Park Baptist Church, Chicago, Illinois.

Finding Ourselves

A Program for the High School Group

By VICTOR RHEIN*

ONE of the most serious issues which every high school person confronts is that of his life work. His choice of a life work depends greatly upon his knowledge of his own ability, interest, temperament, likes and dislikes. This is the "self-knowledge" which along with self-reverence and self-control Tennyson said would lead life to sovereign power.

Some few months ago a group of high school people in our church were discussing the question "Does God have a plan for my life?" After considerable time had been spent in a spirited discussion of the issues involved it was decided that if God did have a plan for our lives it must be in accord with our abilities and capacities. From this conclusion, prompted by a keen desire as Christians to invest our lives where they would count for the most, we launched a program of "Finding Ourselves."

Our first step was to ask the Vocational Guidance Director of our schools, a member of our church, to give us some help. He laid out a program of tests to cover a period of over three months. For several weeks these tests were taken and the results interpreted.

A list of the tests used might prove suggestive. One of the first tests was the Allport, *Ascendence-Submission Scale*. The young people had occasion to discover in this test whether they were socially dominant or socially submissive. This test was followed by Brainard's, *Specific Interest Inventory* in which their interests were manifested, and discovered. Other tests which followed were: Strong's, *Vocational Interest Blank*; Bernreuter, *Personality Inventory*; Allport, *A Study of Values*; McAdory, *Art Test*; MacQuarrie, *Mechanical Aptitude*; Minnesota *Clerical Aptitude Test*; Kwalwasser Dykema, *Music Aptitude*; and Henman-Nelson, *Test of Mental Ability*.

Aside from the vocational interest these tests have been a great deal of fun. People taking them have learned more about themselves than they ever knew before. In several cases poise and confidence have been achieved where they were absent before. A sense of purpose has been acquired by others in the group.

It has been emphasized upon more than one occasion that these tests are not final. They point rather in the direction that one ought to consider. One cannot rely upon these tests absolutely. They must be followed by intelligent counselling. In order to do that two further steps have been taken.

The first is the consideration of a number of professions and walks of life. This was done in a series of meetings under the title "The Romance of My Neighbor's Profession." One of those presented was a policeman. What is there about his job that led him to choose it and that keeps him in it? A doctor was asked what the romance was of his profession. But we would not stop with the romance of any of these. What, also, are the undesirable features of the doctor's life and profession? Other vocations in the series were as follows: a nurse, a lawyer, an engineer, a laborer, a business man, a newspaper reporter, a teacher, a housewife, an athletic coach, a minister, an interior decorator, a salesman, an aviator, a librarian, and a politician. Although our primary interest in these various vocations was from the standpoint of our choice, we had a still further interest: to acquire a deeper appreciation of the job that another does in society. We would know also the hopes and aspirations, the interests and pursuits of our neighbors in other vocations and professions.

The second step followed upon this series. In cases where there were specific interests in a vocation or profession we arranged interviews with key people. For example, John Jones thinks he is interested in law. We arranged with a lawyer to have John come to his office for an interview. John talked at length with the lawyer and may return for further conversation. Besides this, the Vocational Guidance Director and I gave freely of our time in helping these interested people to think through their problems. With the

results of the tests which each person kept and brought along with him at the time of his interview with us, we could help him decide and also steer him to people with whom he could talk further.

It would be of interest to review a few cases where some definite things have resulted. One case is that of a high school junior whose main ambition has been to study mechanical engineering. He has often wondered whether he had the ability for the task and whether he knew enough about the work that such a position demanded. His doubts were removed by the tests. In all these tests there are places where the results are colored by the wishes of the subject and one in the counselling program must take that factor into the picture. But the tests in this case indicated more than that. The boy possesses an excellent mind. It is definitely mechanical and strong in mathematics. His rating in the McAdory, *Art Test*, indicated an appreciation of the better works of art, an ability greatly needed in de-



Century Photos

Education includes self-knowledge

* Minister, First Congregational Church, South Norwalk, Connecticut.

signing. The result has been that this boy is bending his efforts in the direction of mechanical engineering. He has a sense of purpose into the realization of which he can pour his efforts and into which his studies will be made to fit.

Another case of interest is that of a girl who is a junior in a private school. She has some ability in art and has felt that it might afford her a life's work. But these tests indicate that her ability is not strong enough to warrant her making it more than an avocation. She has very decided social abilities and a distinct love of people. She shows interests in medicine. She has an excellent mind and a charming personality. Her tests would point her in the direction of some form of work where she can express her social capacities and her desire to help people. She might become a psychiatrist, a doctor, a specialized nurse—any kind of medical practice where her excellent mental faculties can be employed along with her social nature which makes her want to be with people and to help them.

A third case of interest is that of a girl who has had no definite idea of what she wants to do or be. She has an intelligent quotient, according to the tests, which puts her in the upper percentile. She is an honor student in a high school of over twelve hundred pupils and has been doing superior work from the very outset. She ought to go to college. Her father, himself a college man, fearing she will get married immediately after graduation, cannot see the value of her going to school any farther than the completion of her high school course. But these tests have proven beyond doubt her intellectual ability, and just a few days ago she came with her mother to talk with me about colleges and the procedure on securing scholarships.

These three cases in brief indicate some of the results which have accrued from these tests. Others in the group may not be as fortunate as these three in terms of the definiteness of the directions which the tests indicate they should take. They do, however, know far more about themselves than they have ever known before. And that is all to the good.

This project has met with wide approval not only among the high school people, but also among their anxious parents. Any leader of young people who launches upon such a project as is above described will find himself brought more closely to both youth and parents. While the costs in time and energy are great and the pitfalls are hazardous the reward is astonishing. And in a day when it is so easy to get lost in the world one can render no greater service than that of helping young people to find themselves.

There are, however, other aspects of this question which should be considered by any person undertaking to institute a similar project at this time. Increasingly young people are finding it difficult to do the kind of work for which they are best fitted by disposition and training, due to our present employment situation. It is still true, however, that a person who can do something well is more likely to get employment than the one who is merely willing to do "anything." Many educational leaders advise college men to go into the skilled labor market, because of the over-crowding in the "white collar" field.

One thing further may be said. The tests for vocational aptitudes do not take sufficient account of the fact that a girl may legitimately consider whether the career for which she is best suited is that of a home maker, and plan to train for that, getting, of course, as broad an education as possible.

Dr. F. L. Knapp Goes to World's Association

ANNOUNCEMENT was made in the *Journal* last month of the fact that Dr. Forrest L. Knapp had been elected Associate General Secretary of the World's Sunday School Association on August 1. When this issue reaches its readers Dr. Knapp will have been at work for several weeks in his new position, thus ending a period of ten and a half years of fruitful and greatly appreciated service with the International Council of Religious Education.

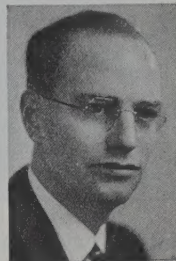
Dr. Knapp was born in Colorado and is a graduate of Colorado State College and of the Yale University Divinity School, and received his Ph.D. from Yale in 1927. He then served the Cleveland Church Federation as director of religious education for two years, coming to the staff of the International Council as director of leadership education as successor to Dr. H. Shelton Smith. In recent years he has also been director of field administration. In 1937-38 he served as Executive Secretary of the International Council Convention Committee, thus providing the executive leadership for the significant and fruitful convention held in Columbus in the summer of 1938.

Dr. Knapp has been an active member of the Educational Commission, of its Central Committee and of the Leadership Education Section, and Executive Secretary of the Committee on Leadership Education, of the Committee on Field Program and, until recently, of the Committee on Church School Administration. He was director of the International Council Leadership Schools while these were parts of the Council program, a director of several Older Boys' Camps and of the first co-educational Youth Camp of the Council, in 1936. Perhaps his most significant contribution during this decade has been in leadership education, where his influence has been potent and pervasive, especially in strengthening the old Standard Curriculum, in creating and establishing the present new Standard Leadership Curriculum, and in administering community training schools throughout the country. In the last year he has been active in promoting the Four-Year Advance in Leadership Education. He has also served all *Journal* readers through his constructive service on the Editorial Board.

Dr. Knapp goes to his new position with the good wishes and good will of all who have worked with him in the Council. His objective viewpoint, his broad grasp of problems, his far-sighted vision, his friendly and unselfish spirit, and his thoroughgoing acceptance and practice of the Christian principle of the worth of persons in all relationships have won the confidence and affection of all. The staff and the office family, who have known him best, share especially these feelings in regard to him; a gift of appreciation to Dr. Knapp and his family has given tangible expression to their regard.

Dr. Knapp now goes to a wider field of service. His first major task will be to carry through the plans for the Durban Convention in 1940. Through the World's Association he will touch the Christian education movement in all lands,

(Continued on page 40)





Century Photos

Public schools equip youth for life in the community

THIS is another article in the series dealing with important issues in Christian education. In it Dr. Johnson faces the problem of the relation between the public schools and religious education. We know that he has given earnest thought to this matter and so have asked him to say exactly what he thinks about it. Everyone will not agree with him, but the discussion will be more fruitful on that account. In an article next month Dr. Frank M. McKibben will discuss this question as he sees it.

—THE EDITORS

IN THIS brief article I shall put what I have to say in the form of six propositions. They will be disputed by some and questioned by many, but they should, it seems to me, be considered by all who acknowledge an interest both in religion and in education.

First, a clear distinction can be maintained between "religious" and "sectarian." The wording of the constitutional and legal limitations existing in this country with reference to religious teaching is instructive. Almost without exception they are limited to "sectarian" teaching. There is no legal definition of "sectarian." Only a practical definition can be offered: That is sectarian which actually causes factional strife. Hence in a country which maintains the principle of local control over education the issue is necessarily referred ultimately to the local community, which, within broad limits, is free to experiment. There are, to be sure, certain particular statutes which will have to be repealed if the local school districts are to be accorded freedom in this area, but in general the statement above seems justified.

It follows that to the extent to which we take seriously the freedom of American education from governmental domination—a point of which Professor Paul Monro made much in his paper prepared for the Oxford Conference—we can work out under present constitutional provisions whatever arrangements are most consistent, not with our fears and

Has Religious Teaching a Place in Public Education?

By F. ERNEST JOHNSON*

inhibitions, but with our religious and educational convictions. What American communities want to do by way of making their schools reflect their basic religious interests they are, broadly speaking, free to do.

Secondly, "teaching," for purposes of this discussion, means no more—and no less—indoctrination than obtains in good teaching in any field where values and purposes are involved. Religion, I maintain, should be taught in the schools precisely as any other major factor in American culture should be taught. The tradition is becoming rather well established that education means learning to participate in community living in a way that rewards the individual and benefits society. Hence, it is maintained, the school is the community in miniature. It does not merely reproduce the community, because the adult generation never wants precisely that for the young. Parents want children to profit by the mistakes their own generation has made. But the values prized by the community are supposed to find their place in the school. Thus civics is taught without political dictation and social conditions are studied without domination by an economic class.

There are abuses, of course. I am speaking now not of what happens in specific cases, but of an educational philosophy which I assume, apart from religious implications, is held by nearly everybody who reads this article. My contention is that to accept this cultural orientation as the task of the school and to stop the process at the church door is anomalous. Underlying the teaching of the social studies is only one assumption: that youth should be equipped for, and encouraged to participate in, political, economic and other forms of activity on which the life of the community depends. Precisely the same assumption should underlie the teaching of what the churches of the community are concerned about. If "secular" subjects that are highly controversial can be taught without objectionable indoctrination or conditioning, by what manner of reasoning can religion be excluded?

The writer has no illusions about the extent to which freedom in the secular social studies actually exists in American communities that are politically and economically conservative. Those who are objecting to the study of controversial social issues in the schools may quite consistently object to the inclusion of religious interests and

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activities. It is not to such persons that the present argument is addressed, but rather to those who accept the general trend in social education.

Thirdly, the alternative of leaving religious teaching to the church and the home is bound to be unsatisfactory as long as the school absorbs so fully the time and interest of children. Some say it should not do so. The answer seems to be that the need for unifying and integrating a growing life inevitably puts upon the school the responsibility that it is increasingly taking—in every area except religion.

I wish to stress the point that the function of the churches would by no means be impaired by the change in policy here advocated. Rather, the churches would have a vastly greater opportunity to educate for participation in a particular religious heritage if a foundation in terms of general religious knowledge and religious attitudes had been laid. Our secularized education tends to crowd them out of the picture. To interest boys and girls in religion when their school experience has encouraged them to think it unimportant is more than the churches are now able to do.

Fourthly, even if the church and the home were able to give vastly more time to the teaching of religion, the result of paralleling such sectarian teaching with a secular program of general education can not be satisfactory. It tends toward a dualism of life—toward a secularization of the mind. Religion and education belong together, as the Catholics have always contended. If religion is to be taught in the public schools, without prejudice as to sects—as politics is taught, without prejudice as to parties—it will mean, of course, that the entire program of the school is rendered consistent with a fundamental respect for the place of religion in the culture. But this, I contend, is as it should be. A teacher of natural science who used his classroom or his laboratory to discredit the function in education of the social sciences would be regarded as unacceptable, no matter how able he happened to be in his own field. Likewise a teacher who puts obstacles in the way of the effort of the school to furnish a religious orientation that is warranted by the cultural setting of the school should be regarded as unacceptable.

It is strange that freedom of religion should have become so negative a conception in this country. The separation of Church and State—a wholly salutary and necessary principle in America—has come to be virtually synonymous with the divorcement of all “secular” activity from religion. In order to keep governmental and cultural activities free from ecclesiastical control we pervert the ideal of freedom of religion, and make it mean *freedom from religion*. Now, in the nature of the case religion can not be propagated by coercion and it is undoubtedly true, as some one has put it, that our system of government guarantees every man the right to “go to hell in his own way.” But the negative phase of religious liberty is only a corollary of the principle our fathers suffered for. Religious freedom gets its true meaning in its positive exercise. When the community surrenders its right to maintain schools that will truly reflect its religious mood, democracy has descended into anarchy.

Fifthly, an acceptance, in principle, of the foregoing brings the present situation of the Catholic Church into sharp relief. As long as Protestants were content with a

dualism in education between the religious and the secular they could say to Catholics, as they did, “If you don’t like our schools support your own and don’t complain.” But to the extent that the results of a secularist education are found unsatisfactory, Protestants are bound to respect the Catholic contention that they are, in effect, subject to double taxation. This either gives support to the parochial school theory—which most of us do not regard as either practicable or desirable for the community as a whole—or creates an obligation to remedy the existing situation.

Sixthly, the way to proceed is not through bringing pressure by churches upon government. The problem can be worked out under our American system through local efforts, provided intelligent leadership is given. Today educators are handicapped because of suspicion and fear in their own communities. It is the task of religious leadership not to tell the schools what to do or how to do it, but to break down the partisan attitude among their own groups which at present prevents a constructive approach to the problem. There are signs that this reconstruction is taking place through the growing inter-faith movement in this country. No more impressive illustration of it could be given than the statement made last year by an eminent Catholic leader, Father Francis A. Walsh. He said: “I would rather see all Catholic children brought up under the instruction of Protestant teachers of religion rather than to receive no religious education at all. . . .” As a Protestant, I have no hesitancy in saying that I would rather have a child taught religion in the public school by a devout Catholic than to have him continuously in an educational environment that gives him no definite religious orientation.

When the religious groups in the community are ready to let the schools perform their proper function with reference to religion as a phase of the culture, the schools will be in position to work out the technical aspects of the problem. If it be contended that the teachers are incompetent, the answer is that the teachers are always incompetent to meet the requirements of a new departure in education. Teachers are trained for what the schools are expected to do. When the new task is recognized, our institutions for teacher education will take account of the need. In my judgment, large numbers of teachers—and I have dealt with hundreds of them in the college class room—would welcome an opportunity to equip themselves for religious teaching if the taboo were removed.

We do not need a lot of new laws, nor do we want them. The American people can handle their educational problems in their local communities, once the psychological inhibitions are broken down. Relatively homogeneous communities can, of course, make most rapid progress. My own opinion is that an adequate survey of what is now being done in many of the smaller communities where sectarian feeling is not strong would disclose the fact that the traditional theory of secularism in education has already begun to give way in practice. Yet for the country as a whole the old dogma holds to such an extent that our schools are hindered from performing an important part of their cultural task. What is needed now is experimentation in many different types of communities, looking toward a durable solution of the problem. To create a mood for such experimentation is the responsibility of religious groups; to devise the procedure is the task of the schools.

The Family Camp

By C. W. LONGMAN*

THIS EXPERIMENT of a Family Camp is one of the most worthwhile things the International Council has ever undertaken," is a typical testimony from among those made by families participating in the experimental Family Camp at Lake Geneva, July 30 to August 6. Whether this is but an isolated experiment or the beginning of a family camp movement among Christian churches, one thing is certain. Some of the experiences of the Lake Geneva Family Camp this year will reappear in the individual homes and church groups represented. Those participating eagerly expressed the hope of a similar opportunity another year to be shared by other families as well. I believe in due time the beginnings of a Family Camp procedure developed this year will issue in some organized form to serve as guidance for the many who greatly need just these creative experiences.

The Family Camp was set up by the International Council of Religious Education under the direct supervision of the Special Committee on Family and Parent Education, with the cooperation of the Committee on Religious Education of Children and the Committee on Religious Education of Adults. The purpose was to explore the possibilities inherent in having entire families share in such a cooperative venture. We hope some of the specific outcomes will be shared in detail in separate and more adequate presentations, but I mention three important outcomes here.

In a camp at which every member of the family is expected to be present the reaction of the younger members is striking. Some children were brought to the Adult Conference held at Conference Point Camp July 8-15. They were not expected or wanted, because of the nature of the business in hand. They came with their parents. Some of those same children were back for the Family Camp, and the difference in their attitude was something to warm the heart and to validate the setup, at least in their minds.

All of the meals were shared in the large dining hall, and were adventures of the spirit. And mother didn't have to cook and wash dishes.

The brief family worship at breakfast was planned so that mothers, fathers, and children all had a normal and meaningful part. For some it was a significant interpretation of the way in which children will respond when they are made a part of the venture and the theme is in line with their experiences. To all it was a period of corporate fellowship which was religiously informal and yet carefully planned. Children felt free to "adopt" some favored adult as a dinner companion, and there was a constant intermingling. Indeed a stranger would have had great difficulty in assembling the families, at meal time. And what a striking absence of need for discipline, even at meals!

This same family fellowship carried throughout the entire week. The field meet, shared by fathers and sons, mothers and daughters; the hillside vespers, participated in by old and young; the folk games, played with relish by all; are illustrative of the community feeling which prevailed.

Each parent knew and spoke the first name of all the children, and the children felt spontaneous joy in the atmosphere where such wanted sharing prevailed. Because it was a vacation for mother, as well as the others of the family, there was general and happy sharing with others of the same age group or of all the members of a family.

It was a time of informal, democratic procedure. Take, for example, the Camp Council, which met daily to plan the program for the next day and block out the schedule for the remainder of the week. A nine-year old boy and a ten-year-old girl enthusiastically attended each meeting and shared freely and intelligently in the planning. Children served on the committees which planned the camp fire circle, and the Sunday morning services. What reality this sharing gave all of these enterprises in their sight! Children, youth and adults decided when we should have our picnic, our boat ride, our folk games, our field meet, our talent night, and participated in these with normal enthusiasm as partners in a common venture of work and play.

This same informality and democracy obtained with reference to the discussion groups for children, youth and adults. In each case the group decided what the plan of work should be and set the schedule. These plans and schedules were harmonized by the Camp Council, but each group was left free within the limits of the necessary adjustment to the larger pattern. And the adjustments were made without friction or emotional disturbance. In each case the program, as finally worked out, differed from that which had been tentatively planned. But the resource leaders were glad to serve as the group wished, and the group felt free to plan that which would be most significant. Hobbies, leaders, resources of talent or materials were shared with equal joy and mutual enrichment.

As the result of this sharing throughout the days of the Family Camp there were some very significant creative experiences. I suggest a few, which impressed me. Others might have been more impressed by different ones. Two boys of about junior high school age brought boat models to the Camp. (The application blank had suggested bringing and sharing your hobbies.) They worked at the boats during the camp, and their interest and skill, the sail and speed boat rides and the steamer excursion led them to plan a worship service around the idea of boats. There on the hillside, with yachts sailing by, they shared their ambitions and their dreams about life as it stretched out before them.

The closing Camp Family Council Fire was, perhaps, the outstanding creative experience of the Camp. This was planned and carried out beautifully. Each of the groups in camp was woven into its meaningful symbolism and ritual. Children, adult relatives, fathers, mothers, pastors, through their representatives, brought their fagots to the fire of the common purpose, and in its ever brighter glow saw a symbol of that higher idealism which can be reached through cooperative sharing. We members of the families who brought the light of our particular ideals to the one commonly expressed purpose, will never forget it.

No, it was not sweet "piousities" or vapid nothingnesses.

(Continued on page 40)

* Director of Leadership Education, United Christian Missionary Society of the Disciples of Christ, St. Louis, Missouri.

We Could Try That!

Here are ideas that worked. Perhaps you have some too. Why not share them with others on this page? Or have you a question you want answered; or a problem

to solve in your church school work? Experimental solutions will be suggested by those who have faced similar problems. This is your page, either to offer or to ask help.

Beatitudes for Teachers

The following "Beatitudes" were written by Dr. Paul C. Warren, pastor of the West End Presbyterian Church, New York City, for his own church school staff. Can you use them or perhaps write some better ones for your own use?

Blessed is the teacher who is punctual even at the cost of his Sunday morning sleep, for he says in tones louder than words that Sunday school is important.

Blessed is the teacher who is present regularly, who does not put his own pleasure above the needs of his group, for he is bound to see rich results from his fidelity to his task.

Blessed is the teacher who prepares his lesson early in the week, for he can enjoy his Saturday night—and still enjoy his class on Sunday morning.

Blessed is the teacher who participates whole-heartedly in the service of worship, for verily it will begin to mean something not only to him but to his pupils as well.

Blessed is the teacher who secures a substitute when forced to be absent, and who notifies his superintendent well in advance, for such consideration will command the pupils' respect and help to put religious education on a par with secular.

Blessed is the teacher who gives his pupils opportunity to take part in class, for though they may listen politely if he does all the talking, they *learn* best when they participate themselves.

Blessed is the teacher who uses his imagination in his lesson planning, for he will have a varied program and his pupils will not be bored beyond endurance.

Blessed is the teacher who calls on his pupils, seeking ever to discover their latent possibilities, who never wearies in his efforts to win them to their best, for thus will he prove his love for them and will make them his friends.

Blessed is the teacher who has a personal knowledge and experience of God, for by his Christlike purity and beauty of character will he best be able to bring others into the Kingdom.

A Program of Projects

"Practically every member of our church is a member of a smaller group," writes Rev. R. L. Frazier of the Emanuel Evangelical and Reformed Church, Warren, Pennsylvania.

"With every group represented, we called a cabinet meeting and discussed aims, what each group planned to do for the coming year, and the relation to the whole church program. Whenever a group completed a project they were given credit for it in the local bulletin of the church and at the annual meeting of the entire congregation. The pastor and the official board took every opportunity to encourage group projects. In discussions and sermons, the question was usually asked, 'What can we do about it?'

"After three years of work, here is a list of a few projects undertaken during 1938-1939:

Women's Missionary Society: Every member visit; two missionary programs in which the whole congregation shared.

Martha Club (younger ladies): Gift of \$260 to the church; mother and daughter banquet; weekly cleaning of the church; fellowship supper for entire membership and friends.

Zwingli Bible Class (large men's class): Father and son banquet; cleaning and painting of the church; quarterly collection and visitation in homes for debt-reduction plan; gift of \$50 to church.

Othneil Class (ladies who did not belong to other groups): Fellowship periods after Lenten services; Lenten tea; gift of biblical maps; gift of money to church.

Boy Scouts: Yearly supply of bulletins and printing of the same for the church.

Girl Scouts: Providing the music for all Lenten services.

Ladies' Aid (older ladies): Gift of \$150 to church and party for older members of church.

E. R. Circle (young people's organization): Sending of young people to camp.

Junior boys and girls: Supplying decorations and decorating the church Christmas tree.

All children from twelve years down: Saving the life of one Chinese refugee for a year; Good Friday service for community.

Choir: Special musicals and two cantatas during the year.

Home Department: Devotional literature to sick; visitation.

Confirmation Class: Presenting of the picture, 'Christ Blessing Children' to the church.

Church School as a whole: Annual day of 'Fun and Frolic' for entire membership.

The laymen's meeting is conducted once a month by the various groups in the entire membership.

All groups do a "good turn" to the needy at Christmas, including giving baskets of food, clothing, parties for the under-privileged.

"What have been the general results of such an emphasis on projects? Increase in attendance at worship and church is evident, as is increase in the practice of stewardship. The Sunday school has actually become a church school, with everyone working for the purposes of the church. There is good fellowship and harmony between all groups and no competition. Each group feels it an honor to make a gift to the church. Though there is no actual way to measure what such a program does to Christian character vital symptoms are in evidence. There is no trouble in securing leadership and a goodly number have taken leadership training courses. It is a pleasure to work with such a group. The church is not large, having around two hundred and fifty members, and that makes it ideal for using the project method."

1940—Stewardship Year

By DORIS P. DENNISON*

STEWARDSHIP YEAR—1940. Throughout the churches as pastors, directors of Christian education, and church school leaders we shall unite in interpreting stewardship to men, women, youth, and children and in guiding them in an increasing sense of their oneness with God.

In this period we shall endeavor in worship, study, and service to know that we are His, that through him we have life, through him we may grow, through him we may serve, and that we *are* his. We shall know that when we are conscious of our oneness with God we become stewards of our resources both spiritual and material. We shall guide others to discover this *oneness* and the subsequent stewardship of self and resources.

Leaders of more than twenty denominations through the United Stewardship Council are sharing with their fellow Christian workers in making 1940 Stewardship Year a period of enriched experience. This designated year has not sprung up overnight out of the minds of swivel chair workers. In the years past the men and women who direct the stewardship program of their denominations, who share the experiences of pastors, directors of Christian education, and other leaders in the church as they seek to lead persons to appreciate the spiritual values of their resources, have sensed the need for a stewardship awakening in the Church. These leaders have observed the over-emphasis upon the material benefits of possessions and have seen men and women, youth and children investing a great deal more time and money in activities which deaden personality than in those which enrich personality. They have seen folk seek something for nothing, declaring that "business is business," and spend billions for luxuries, liquors, and lotteries.

These leaders have seen that church folk are failing to share adequately in the financial undergirding of the program which they endorse. They know that many fail to give of their time and strength to carry forward the work which they profess. They see that God is not at the center of the lives of many persons.

Christian workers are aware that Christian stewardship is an expression of oneness with God, of a life in which God is at the center. They sense a need for commitment to God of self and resources. 1940 Stewardship Year has been designated as the time in which we shall with renewed effort guide persons to experience oneness with God and to use their resources in his work. It is a time in which we shall find "the Christian way in a world of Things," in which we shall discover the spiritual values of possessions, and how to employ them to enrich personality and provide opportunities for creative living.

MATERIALS FOR THE OBSERVANCE

Persons are interpreting stewardship differently. Some leaders have issued leaflets in which the payment of one-tenth of one's income is represented as the expression of one's stewardship to God. Others interpret stewardship as the Christian use of time, money, and personality. Still others

represent stewardship as the expression of a person's fellowship and oneness with God.

Members of the United Stewardship Council have recognized the confusion that exists as to what is an expression of one's stewardship. *Save Money!* by Dr. John M. Versteeg, author of *The Deeper Meaning of Stewardship*, has been written at the invitation of the United Stewardship Council to clarify this confusion. President C. W. Hawley, in the foreword, writes that, "The author has here presented a thoroughly Christian philosophy of man's relationship to things and possessions. He has finely voiced the conception of Christian stewardship, and has put life enough into it to encourage not only the acceptance, but the practice of stewardship."

The author penetrates with directness, humor, and spiritual understanding into every situation. Why did Jesus point out the widow who gave her mite? Dr. Versteeg's answer is that Jesus "was not, as has often been alleged, pointing to giving that revealed her spirit. He was pointing to a spirit that resulted in giving."

The author continues to analyze modern situations in local churches and communities and arrives at the definition of stewardship that: "*Stewardship is the economic result of the Christian experience. This collectively and concurrently, makes stewardship the economic expression of Christianity.*"

Leaders will welcome this manual which may be used effectively in preparation for planning a program of Christian stewardship and as a resource for adult groups in church school classes, mid-week meetings, and other study groups. The book is the official text for the United Stewardship Council. It may be obtained from any denominational or other religious book store for \$1.00. It is published by the Abingdon Press.

It has been discovered that too many professional Christian workers are not aware of the meaning of stewardship in Christian experience. Unless pastors are themselves Christian stewards there will not be a stewardship awakening in the church. A message for pastors is being prepared by the United Stewardship Council. This will be distributed by the denominations preceding Stewardship Year.

Ways in which persons may be led to an awareness of their oneness with God and to an "economic expression of Christianity" are outlined in a leader's manual to be released by the United Stewardship Council in the fall of 1939. Out of his years of experience working with persons in churches throughout the country the late Dr. H. C. Weber has culled twenty-five or thirty of the most effective ways of teaching stewardship in the local church. Dr. Weber was known to many as the author of *Graphic Horizons of Stewardship* and *The Horizons of Stewardship*. This new manual will be distributed through denominational agencies.

Other resources for the use of stewardship leaders recommended by the United Stewardship Council are a book of devotional prose and poetry, *I Have a Stewardship* by Ralph S. Cushman, available from the Methodist Book Concern for \$1.00; *The Stewardship Spokesman*, a quarterly publication of the Board of Education of The Metho-

* Department of Stewardship Education, Board of Education, Methodist Episcopal Church (as authorized for the Methodist Church.)

dist Episcopal Church; and a publication of the United Stewardship Council, entitled *United Stewardship*. *United Stewardship* should be subscribed to through denominational headquarters. The cost will be determined by each agency.

In addition to books and manuals the Stewardship Council is sponsoring the preparation of a movie by the Harmon Foundation, the writing and publication of stewardship dramas, and the preparation of graded materials on stewardship by the various denominations. Careful study of available resources has been made by committees of the Council and steps are being taken to produce additional resources for use in 1940. In order that the young ministers may be aware of the stewardship message denominational leaders are approaching leaders in their theological seminaries asking them to include the stewardship emphases in the curriculum.

FIELD PROGRAM

A program of field cooperation has been planned, one that should reach into each local church. It is to be denominational, but supplemented by interdenominational activity of a city-wide type. The national, area and state leaders of cooperating denominations are to be mobilized in a cooperative program. This program has been considered by the Inter-Council Field Department, a cooperative body of the Federal Council of Churches, the International Council of Religious Education and similar agencies.

CONFERENCE FOR STEWARDSHIP WORKERS

Churches leaders will have an opportunity to share with their fellow workers in the conference of the United Stewardship Council, at St. Louis, Missouri, November 27 and 28. Following a two day meeting a conference for workers in the local church will be held. The program for this meeting is being planned by the executive committee of the United Stewardship Council. Addresses, discussions and seminars on the meaning of stewardship in present-day experience, how to direct a stewardship education program, and what source materials to use will be included. A literature exhibit will acquaint visitors with available printed resources. Further information about the conference should be obtained from denominational headquarters.

As Christian workers we are aware that churchmen must come nearer to God—must sense their kinship with him. As they become a part of his life, and he of theirs, they will so vitalize the church that the many needs abroad and at home will be met eagerly and spontaneously by those who must have a share in Christ's continuing program. 1940 is Stewardship Year—our opportunity to guide persons to make their "stewardship an economic expression of Christianity."

Journal Display

THE *International Journal* now has several interesting display units, which may be used wherever church and church school groups meet. Some of these are small. One display consists of three large photographs of covers, in color, a typical table of contents, and a group picture of many recent *Journals*. If you would like one of these displays for your next meeting, write the *International Journal of Religious Education*, at 203 N. Wabash Ave., Chicago, and it will be sent to you prepaid.

Where Are the Facts?

ANNOTATED LISTS of sources in which Christian workers and discussion groups can find facts regarding issues being discussed by the general public, presented from a variety of viewpoints, are given here.

THE AMERICAN WAY

You and Industry Series, published by the National Association of Manufacturers of the U.S.A., 14 West 49th Street, New York. Free samples on request:

1. *The American Way*—An explanation of how our system operates.

2. *Men and Machines*—Showing that machinery does not destroy jobs, but makes them.

3. *Taxes and You*—How taxes affect everyone in his daily life.

4. *The American Standard of Living*—A discussion of the American standard of living—the highest in the world.

5. *The Future in America*—A forecast of America's "tomorrow"; convincing evidence that this is still the land of opportunity.

6. *At School—Not at Work*—A factual study of how American industry has freed our children from the jobs they used to fill.

7. *Pattern of Progress*—Tracing the growth of a typical American business.

8. *What is Industry?*—Industry's role in the everyday life of Americans.

9. *Yardsticks of American Progress*—Graphically presenting the purchasing power of labor in America as greatly superior to that in other nations.

Business and Government, The University of Chicago Press, Chicago, Illinois. 50 pp. price 25 cents.

You and Machines, The University of Chicago Press, Chicago, Illinois. 55 pp. price 25 cents.

Youth in the Depression, The University of Chicago Press, Chicago, Illinois. 47 pp. price 25 cents.

Public Affairs Pamphlets, Public Affairs Committee, 30 Rockefeller Plaza, New York, New York. price 10 cents each: *Income and Economic Progress; Security or the Dole? This Question of Relief; Your Income and Mine; Machines and Tomorrow's World; Cooperatives in the U.S.—A Balance Sheet.*

Economic Problems Visualized—Vital facts and points of view on social problems. Presented pictorially in concise and vivid form. For use by student, speaker, teacher, general reader. Adapted to class room, forum, discussion club, home. Published by The National Forum, 850 East 58th Street, Chicago.

Has the superior standard of living in America been due exclusively to a peculiarly individualistic economic system? Is this individualism still working as successfully as ever? Facts in support of an affirmative answer to these questions are marshalled in the free pamphlets of the National Association of Manufacturers and should be taken into account by anyone wanting to look at all sides of the problem. The other pamphlets and materials listed deal with a set of facts that also need to be considered.

THE MOUNTING UNEMPLOYMENT RELIEF BURDEN

Public Assistance, a series of reprints from the Social Security Bulletin published by the Social Security Board, Washington, D.C.

Do present trends indicate a permanent economic maladjustment involving large numbers of unemployed? Why does not private industry solve this problem? Has "the American Way" already broken down? Has government interference prevented "the American Way" from successful operation? What is "the way out?"

Juniors and Labor Problems

An Experiment with a Class of Privileged Girls

By CAROLYN EDNA MULLER*

HOW OFTEN have we heard church school leaders say, "Junior children are too young to understand anything of the social and economic problems facing our country." One might think this to be especially true of the children in our church school. They come from homes in a section of the city where poverty is unknown and unemployment almost unheard of. They are children from substantial middle class homes whose fathers, many of whom are employed by insurance companies, have kept their jobs all through the depression. They are, we might say, untouched by the problems of hunger, relief, and strikes.

Thus it was with a feeling of experimentation that a unit on "Labor" was begun with the mid-week class of junior girls. Miss Edna M. Baxter's book *Living and Working in our Country* was used as a jumping off place, although it was not followed very closely.

The unit grew very naturally out of a pre-Christmas project. The group had made a set of blocks to give to a Nursery group. They had decided upon either a crippled children's home in which the church was interested, or the city mission. Since the group was divided in opinion—some being in favor of sending the blocks to the crippled children's home, and the others in favor of giving them to the mission which is in the neediest section of the city, it was decided to find out more about both places. It was Peggy Ann, the organist's daughter, who finally brought the group to a decision. She told the group that she thought the blocks should go to the mission since so many churches and people were interested in the home. She pointed out that the children at the mission came from homes where they do not have many things with which to play, and therefore with so many children using the mission equipment it must wear out quickly. Peggy Ann emphasized the fact that she knew what she was talking about because her father had played the piano down there and had told her. This "almost first hand knowledge" convinced all the children, and the leader was asked to phone the mission and find out if they needed the blocks. It happened that they did, and a committee of children was chosen to take the blocks to the mission and personally present them. It was arranged that one of the staff should meet the children to show them around the building and explain the work of the society to them. They discovered that the Nursery group to which their blocks went, consisted of a group of children cared for on Friday afternoons while their mothers attended a parents' class. However, the thing which impressed the children most in this visit was the fact that the mission ran a toy lending library, because many of the children in the neighborhood did not have any toys with which to play. This seemed almost unbelievable to the group and when they met again they deluged the leader with questions—Why don't they have any toys of their

own? Why do they live in such awful places? Don't their fathers go to work? What kind of work do they do? The leader explained that all these questions could not be answered at once, and so a new unit started—on labor.

A chart was hung in the room on which were printed the quotations found in Miss Baxter's book, showing conditions among some people in America. One of the children was almost in tears when she read of the family that was trying to squeeze rent, food, and clothing for a family of ten out of \$11 a week, when she knew that rent alone in her family cost about \$17 a week.

The children decided that they would like to find out something about the workers who were responsible for their everyday comforts, and so they set to work collecting pictures of workers. Pictures of strikers brought in by one of the children produced a discussion on "why strikes?" Pictures of berry-pickers with a caption about migrant workers called for another discussion. Some of the questions that were asked were: Where are the migrants' homes? Who takes care of the children when the mothers and fathers are in the fields? Where do the children go to school? What do they play with? The question on play brought up the whole problem of recreation. This discussion was made more real by the fact that the children live within a few miles of the tobacco fields which most of them have seen, although they were surprised to discover that the tobacco workers are also migrants. Something of the work of the Connecticut Council of Churches and Religious Education among the migrants was explained to the children, and they learned that for several years their own church school has been contributing to this work. On "Benevolence Sunday" when the members of the church school decide upon the projects to which they will contribute, one of these juniors will present the Tobacco Recreational Project.

One day when the girls were talking about the mission, the leader mentioned that many of the fathers in that neighborhood did not work. "If they don't earn any money how do they buy things?" asked Nancy in astonishment. Shirley could not think of "relief" although she explained it without using the term. This produced a discussion on the merits of relief and work relief, thinking of the effects of each on the character of the people receiving it. The children came to the conclusion that if either were necessary, of the two, work relief would be the more constructive (although they did not say it in just those words). They also talked about Thanksgiving baskets and decided that though it was probably nice to have at least one good dinner, they really didn't do much good because after the things in the basket were eaten, the people were no better off than they had been before.

The pictures which they collected, each with an explanation under it, were brought together in a book called "The Book of Workers." It included all types of work

(Continued on page 40)

* Director of Religious Education, First Church of Christ (Congregational), West Hartford, Connecticut.



Christian Laymen—A Field or a Force?

By BAYARD M. HEDRICK*

MAN NEEDS a challenging cause to focus his attention. The field of religious education indubitably presents such a cause. We shall attempt to determine whether laymen constitute a field or a force in this arena.

Religious education has until quite recently appeared to me to be something professional and remote from the business activities with which I am familiar. I realized, of course, that it had some relation to the church but felt, like many laymen, I imagine, no particular interest in it or responsibility concerning it.

Some months ago, however, I heard the statement that nearly one-half of the children of America, approximately fifteen million, were receiving no religious teaching whatsoever. This was astounding, and if true, perilous for our country. Then began an inquiry. Eminent church leaders were asked. Yes, they are afraid it is true. Eminent educators were queried. Yes, they too believe it to be true. Then the leaders in the field of religious education were asked. And here the answer was, "yes, it is true and we think the number far exceeds fifteen million."

Thus we come squarely up against a paramount problem. For those of us who are really Christians must believe that the only salvation for America is an educated Christian citizenry. Certainly dark days are ahead if we do not turn back this tide of ignorance that is so inexorably rising to engulf us. May it not be that many of our current social and political problems could be much better handled if there were not so many religious illiterates?

The problem, then, is how to remedy this condition. The more acute a condition is, the more drastic the remedy must be. As good as it is, a system of education merely under religious auspices will not be sufficient. To be really religious education and consequently effective it must be carried on by the church itself and actually carry a substantial religious content.

But we are not hopelessly lost. For during the past twenty years an agency created by the church itself (it represents

forty-one Protestant denominations) has been girding for this task. Under able professional leadership it has carried on in behalf of the churches, and its only failure is in the field of expansion, where lay leadership is required. If this agency, the International Council of Religious Education, had the cooperation of laymen that some of our excellent welfare institutions have this problem could certainly be solved in a reasonable period of time.

So we do have an agency created by, and responsible to, the churches with professional leadership consecrated and able. Surely, there is great hope and ground for courage in this fact.

Laymen, however, if those I have questioned are examples, are not really conscious of this danger that threatens. Even if we were we would not have the slightest idea of where to take hold to set about putting things to rights.

The question is raised, is the layman really capable of becoming interested? Definitely yes. Is he able to organize activities in his community which will open the way for a comprehensive program of religious education? Yes, enough tests and experiments have been conducted abundantly to prove this. Will he supply the necessary financial support? Yes, the experiments prove this too. Will he give of his time and do personal service in the program? Yes, the tests prove this also.

In other words, we have the professional resources provided by the churches for carrying on this work. We have an underlying resource of lay capacity capable of doing its part. But we lack something important.

What we lack is this. An outstanding group of American leaders who will associate themselves for the definite purpose of challenging attention and uniting these two vast resources so that they can function efficiently, thereby working the solution of this acute problem.

The situation is desperate. It calls for drastic action. A *Crusade for Christian Education*, with every Christian taking part in it, is imperative.

This is the point of our question: Facing this desperate situation, do our Christian laymen constitute a field or a force?

(Continued on page 40)

* Vice President, Pierce and Hedrick, New York City. Chairman, Executive Committee, National Protestant Laymen's Commission on Character Building.

1889-1939

Achievements in a Half Century

By ROBERT M. HOPKINS*



ROBERT M. HOPKINS

THE World's Sunday School Association is the result of the merging of two streams of activity in the modern Sunday school movement. Robert Raikes organized his first Sunday schools in Gloucester, England, in 1780 to meet a community need for neglected boys and girls of the city. In America this movement was quickly accepted as the means of providing the rudiments of religious education in a land where the complete separation of church and state had been recog-

nized as a basic principle.

The American Sunday School Union, founded in 1824, was the pioneer organization on a nation-wide scale. At a meeting in Philadelphia in the spring of 1832 it was decided to call a national convention for the following fall. This led to a series of conventions that at irregular intervals has continued ever since. Since 1875 Canada has been included along with the United States. This organized movement was then extended through state and provincial conventions, county conventions, township and city conventions throughout the continent.

In 1886 the executive committee of this international movement decided to recommend to the International Convention in Chicago the following year that a World Convention be called in London. The cooperation of the London Sunday School Union was secured. Accordingly the first World Convention met in London July 1 to 6, 1889.

Thus were mingled the individual efforts of Raikes to render a community service in behalf of religious education and the extensively organized cooperation in this same endeavor in North America. The resultant is the World's Sunday School Association.

WORLD CONVENTIONS

During the half century since London, 1889, significant World Conventions, widely representative of the nations, have been held in St. Louis, a second convention in London, Jerusalem, Rome, Washington, Zurich, Tokyo, Glasgow, Los Angeles, Rio de Janeiro, and Oslo. Sir Francis Belsey, B. F. Jacobs, Edward Towers, E. K. Warren, Dr. F. B. Meyer, Dr. George W. Bailey, Sir Robert Laidlaw, the Hon. John Wanamaker, Dr. W. C. Poole, and the present worthy incumbent, Sir Harold Mackintosh, Bart., have been world presidents.

From the very outset these World Conventions were utilized for notable voyages of Sunday school leaders as they journeyed from many lands. At the Seventh World Convention in Zurich in 1913, six commissions reported

regarding the progress of the work in six great areas: Continental Europe, South Africa, India, the Orient, Latin America, and Mohammedan Lands. The Tokyo Convention was the largest Christian gathering held in the Far East. The Eleventh Convention in Rio de Janeiro in 1932 was the first world gathering of evangelical Christians in Latin America; in the four years following the Rio de Janeiro Convention the Sunday schools of Brazil reported a net increase in enrollment of forty-three per cent.

The first outstanding achievement of the World's Association has been the holding of these World Sunday School Conventions with their widespread uplift and inspiration. Not the least of the accompanying important results has been the opportunity afforded through these Conventions to secure recognition in high places of the Sunday school movement, including kings, presidents, and other rulers.

The Fifth Convention in Rome in 1907 decided to form a World's Sunday School Association with a continuing executive committee in order to carry on a more active program between conventions. For the last thirty years the chairman of the Executive Committee, or, as it is now called, the World Council, has come to be a most important officer. Dr. George W. Bailey, Edward K. Warren, H. J. Heinz, James W. Kinnear, Arthur M. Harris, and Dean Luther A. Weigle have held this high office since the Rome Convention.

The executive direction of the work of the Association has been in the hands of its General Secretaries. These have been B. F. Jacobs and Edward Towers, Marion Lawrance and Carey Bonner, Frank L. Brown, W. G. Landes, and the present incumbents, Robert M. Hopkins and James Kelly.

FIELDS AIDED

The Association during these thirty years has raised funds to assist in sending Sunday school missionaries and undergirding the national Sunday school organizations upon the fields. Today appropriations are being made annually for the maintenance of Sunday school work in thirty-eight different countries. National Sunday school organizations have been formed to plant and foster Sunday schools, daily vacation Bible schools, young people's conferences and similar agencies promoting cooperatively the work of Christian education. There are today fifty-one organized national units within the World's Sunday School Association.

Significant visits of religious education specialists and representative deputations have been made to many fields under the auspices and often at the expense of the Association, thus organizing and strengthening the work in many lands. The most recent of these visits was that of the chairman of the World Council, Dean Luther A. Weigle, who spent six months in China in 1935 in a visit that has been recognized as of outstanding significance not only in China but to the entire mission field.

* General Secretary, World's Sunday School Association.

GOLDEN JUBILEE CONVENTION

Durban, South Africa, July 22-28, 1940

Christian fellowship with the Eastern orthodox churches has been developed. Visits were made to the ancient Church of Armenia in 1929, particularly in Egypt, Palestine, Syria and Greece. This tour resulted in the placing of Levon Zenian in the Catholicosate of Cilicia, with headquarters in Beirut, where he has led in the development of a modern program of Christian education within the Apostolic Church of Armenia. Similar approaches of far-reaching significance have been made to the Greek Orthodox Church in Greece, Egypt, Palestine and Syria. This fellowship has resulted in the adoption of modern programs of religious education by these ancient churches.

FEDERATION FORMED

At the Glasgow Convention in 1924 it was resolved that the Association should become more than simply an association of individuals. The Association, therefore, now federates these national, or in some instances international, cooperative agencies of Christian education in a world-wide fellowship that is interdenominational, international and interracial. It seeks the cooperation of all the Christian forces within a nation or other natural area that are concerned with the work of religious education; serves as a clearing house for the workers in all lands in the distribution of materials in many languages; stimulates and encourages the securing of indigenous literature and the creation of indigenous materials and methods for the work of Christian education; and distributes surplus materials to many remote fields.

During these fifty years the Sunday school statistics of the world, gathered quadrennially by the World's Sunday School Association, have reflected a most gratifying growth. The first reports gathered in London in 1889 revealed a known enrollment of 19,715,781 in 183,390 Sunday schools. The reports at Oslo in 1936 indicated 37,285,519 Sunday school officers, teachers and pupils in 369,510 Sunday schools in 129 national areas.

UNIQUE WORLD-WIDE SERVICE

This unique world-wide service is one of the oldest and most effective church movements for securing a world-wide fellowship to establish good international relations based upon the brotherhood of man and the Fatherhood of God. In the midst of the turmoil and strife that grow out of the narrow nationalism and social and racial strife of today, the strongest forces for peace and good will are those Christian men and women who can reach across all boundaries and extend a hand of genuine friendship to those of like mind who work for the common welfare of all.

This world-wide work is made possible by a multitude of earnest prayers and sacrificial gifts from many loyal hearts in many lands. Several of those who have been outstanding leaders have remembered this work generously in their wills. Thus those who have gone before, as well as those who now remain, rejoice in the opportunity which the World's Sunday School Association affords "to promote Christian education, including organized Sunday school work, to encourage the study of the Bible, to assist in the spread of the Christian religion, and to develop Christian education throughout the world."

Fifty Years Back and Fifty Years Forward

A MESSAGE FROM THE PRESIDENT

TWO YEARS before I was born, to be precise July, 1889, the first World's Sunday School Convention was held in London. We celebrate this year the jubilee of the founding of the first and still the only world wide Sunday school organization.

My first contact with the W.S.S.A. was at the Glasgow Convention in 1924 which I visited as President of the National Sunday School Union of England and Wales. I went to that great Convention a nationalist in Sunday school affairs but my horizons were widened and I came away and still remain an internationalist.

It is not always remembered that the Sunday school movement until comparatively recent years was confined almost entirely to the English-speaking nations. It is our own particular heritage and through the World's Sunday School Association we Sunday school nations have been able to pass on to other less fortunate lands the rich harvest of our experience in Sunday school affairs.

But never during its fifty years of history has its motto of "Christ for the Healing of the Nations" been more sorely needed than today. Our task is through the Sunday schools to gather the children of the world to Christ and through them to bring healing and peace to the nations. Children know no color bar, have no racial prejudices; they can and must be won for Christ and for peace.

But great are the difficulties and obstacles which beset our path these days, and great must be our faith and hard must be our labor if we are to succeed against all the new and oftentimes pagan influences that beset the youth of today.

The challenge is there, and we dare not shirk our responsibilities. Indeed we are heartened in our task when we think that thousands of our fellow Sunday school workers and scholars are at this very moment suffering persecution for righteousness' sake. They are our comrades in Christ; we who are yet free to work must do so as never before.

The founders of this movement little thought that when the Jubilee came round the Sunday schools and Christianity itself would be struggling for its very life in many countries. If you can tell me how the Sunday school movement will stand in another fifty years I will tell you whether the world is to progress or decline. For on the answer depends the very existence of the world as we know it and the Church as we love it. If the Sunday schools can hold and recapture the children and youth of the world all will be well, but if not, sad will be the outlook—fifty years on.

SIR HAROLD MACKINTOSH, BART.
*Halifax, England. President of the
W.S.S.A. Convention*



SIR HAROLD
MACKINTOSH

WORLD'S SUNDAY SCHOOL ASSOCIATION JUBILEE

1889-1939

Today and Tomorrow



L. A. WEIGLE
Dean, Yale
University Divinity
School

round program of religious-educational service. With no less emphasis upon its missionary outreach and upon Sunday school extension, the Association is now a world-wide federation of national and international bodies concerned with Christian education. While maintaining its primary interest in the Sunday school, it has widened its vision to include the whole range of problems involved in the relations of education to the Christian faith.

The World's Sunday School Association is one of the bodies invited to participate in the meeting at Utrecht in May, 1938, which devised a constitution for the proposed World Council of Churches, and it will doubtless accept the invitation to affiliate with the World Council of Churches when this is formed. In this day of extreme nationalism in many parts of the world, when education is prostituted in the interest of propaganda, when freedom of conscience is denied, democracy is flouted, and the Christian faith is rejected and opposed, it is of the utmost importance that there should be a world organization which brings into federation and into common counsel and partnership, those everywhere who are concerned to maintain and develop the interdependence, so vital to both, of education and Christian faith. The World's Sunday School Association is, and will continue to be, missionary, evangelistic, educational, and Christian.

LUTHER A. WEIGLE
Chairman of the World Council

From President Roosevelt

I SEND my best wishes to the World's Sunday School Association on the happy occasion of its Golden Jubilee. I have happy memories of my own days in Sunday school and feel that the Sunday school, wisely directed, can be an active force for betterment in the life of the community and of the nation.

FRANKLIN D. ROOSEVELT
President

THE World's Sunday School Association has developed remarkably in the fifty years since the first World's Sunday School Convention was held in London in 1889. The quadriennial conventions are now but incidental to a sustained, year-

Greetings from Great Britain

ON BEHALF of the National Sunday School Union of affiliated Sunday schools in Great Britain and the British Dominions beyond the seas, I rejoice to send you a word of greeting in the special celebration of the Fiftieth Jubilee of the World's Sunday School Association. Close ties bind us in Great Britain with you in America, and the closer the better for your work and ours and the good of the world. These are desperate days for young people to be living in and they need all the care and love and friendship that we can give them. In the life and work of our Sunday schools they should find a spiritual home which will lead them one day to associate themselves gladly and courageously with the Church of the Living God. We rejoice in your great work and I know we have your good wishes for ours.

ROBERT J. DENHOLM
General Secretary, National
Sunday School Union

Greetings from Canada

I TAKE PLEASURE in conveying the most cordial greetings from the Sunday school forces of the Dominion of Canada, to the World's Sunday School Association on its arriving at the Golden Jubilee.

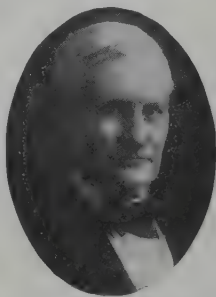
I have been identified with several Christian organizations, but take pleasure in saying that I place in the front line of Christian activity the World's Sunday School Association. My service in it has been most pleasant, particularly so since Dr. Hopkins favoured us with his leadership as General Secretary of the North American Committee, and Dr. James Kelly as General Secretary of the British Committee.

May the impetus given by Dr. Hopkins and Dr. Kelly to this great work for the kingdom of our Lord be manifested and continued in the future, is the prayer of your humble servant.

THERON GIBSON
Vice-President in Canada



FRANK L. BROWN
First Full-Time
General Secretary



MARION LAWRENCE
Early General Secretary



PAUL
STURTEVANT
Treasurer since 1920

Value of Conventions

MR. ARTHUR BLACK of London, who has attended about as many World Sunday School Conventions as any one now identified with this world-wide movement, sends this personal statement of appreciation concerning the value of these great world gatherings.

"May I set down personal reasons—based on my attendance at seven World's Sunday School Conventions, and one my study of the official records supplying rich material for any Sunday school historian—for the prayerful, active support of those who believe that the Sunday school, adapted to racial needs and local conditions, is the best voluntary lay agency for promoting the Christian cause in a world that critically needs Christ's Gospel.

"These Conventions have given birth and sustenance to the World's Sunday School Association, with its fifty national units and a constituency of 37,000,000 teachers, scholars and Bible class members: they afford regular occasions for the meetings of its World Council and field workers to receive reports and plan operations; they foster international and interdenominational cooperation, breaking down middle walls of partition; they demonstrate new methods and exhibit up-to-date literature and equipment; they inspire fresh enterprises and life dedications; they encourage generous giving and well-devised legacies. They have been well worth the time and money and physical and spiritual labour they have cost—gilt-edged investments for the Kingdom of God!"



HUGH R. MONRO
Chairman, North
American Administrative Committee

Value of Bible Study

The Sunday school meant a great deal in my life, and I have thanked God more than once for a mother who insisted on regularity in Sunday school attendance, and a teacher who was faithful in giving to a boy, through various stages of interest or indifference, some knowledge of the Word of God.

Out of this Jubilee emphasis on the Sunday school, I pray that there may come to Christians a deeper understanding of the place and significance of the school, and of the necessity of making it a school of the Bible.

WILL H. HOUGHTON,
Moody Bible Institute,
Chicago

GOLDEN JUBILEE CONVENTION

Durban, South Africa, July 22-28, 1940

Greetings from South Africa

AS THE SOUTH AFRICA unit we send greetings to the World's Sunday School Association and congratulations on its Golden Jubilee. For nearly half its existence we have followed its progress and development with deep interest. The National Sunday School Association in this country was formed in 1915 as a direct result of the visit of a commission appointed at the Sixth World's Convention. Its development and progress have been greatly stimulated by its contact and fellowship with the World's Association headquarters.

In this distant part of the world field contact with international leaders is rare, and while through correspondence and the printed page we have received much valuable help, we are looking forward to the fellowship of the 13th Convention to be held at Durban next July with great expectations.

Personally I am drawn to the World's Sunday School Association because of its great purpose—that of carrying out the valedictory command of the Lord Jesus to teach all nations; and of its achievement to this end in many lands.

Dealing as it does with life at its beginning, I am profoundly impressed by its unique possibilities for promoting peace among the older nations and for evangelizing the new. In the latter the World's Sunday School Association has a great opportunity before it when it meets in Convention next year at the gateway of Africa, and while deeply grateful for what has been achieved I pray that at this critical period of the world's history, with all the problems it presents, the leadership of the Association may be divinely guided and kept faithful to its sacred calling.

JOHN G. BIRCH, *General Secretary,*
National Sunday School Association



SOUTH AFRICAN WORLD CONVENTION COUNCIL

DELEGATE QUOTAS FOR THE DURBAN CONVENTION

NORTH AMERICA	661
United States	600
Canada	50
Cuba	3
Puerto Rico	3
Mexico	5
EUROPE	386
SOUTH AMERICA	28
ASIA (including Philippine Islands—5)	107
AUSTRALIA	20
NEW ZEALAND	15
AFRICA (including Madagascar—20)	1,187
UNASSIGNED	96
TOTAL	2,500

Theme of Convention

THE THEME of the Thirteenth World's Convention to be held in Durban, South Africa, July 22-28, 1940 is GOD SO LOVED THE WORLD. This is the first representative gathering of Christian leaders from around the world ever to assemble upon the continent of Africa. Plans for the convention will be carried through if world conditions permit.

Write for full information to the offices of the World's Sunday School Association, 51 Madison Avenue, New York City.

Greetings from Geneva

THE FIFTIETH YEAR JUBILEE of the World's Sunday School Association shall not pass without a word of greeting from your Vice-Chairman in residence at Geneva. Geneva is perhaps more of a spiritual and cultural centre of the world than a political one. Palais Wilson is the former League of Nations building and the name of the World's Sunday School Association, which has a room here, is shining from the wall of the entrance hall.

In a time when the official international organizations such as the League suffer under a special weakness, the importance of private Christian international organizations has rather grown because they do not suffer under passing ideologies or party interests but are based upon principles of a lasting value.

The whole educational system of the European Continent is undergoing tremendous alterations which affect church life and especially its educational work very dangerously. Religious education has to be placed on a new basis in many states. I am not in doubt that many churches will have, afresh, to look towards the Sunday school to secure religious education for the coming generation. The jubilee which you are therefore celebrating may become the beginning of a new era for the Sunday school.

I am sending you warm greetings from the other side of the ocean, in the midst of all the turmoil and fear of war, in which we look out for that peace which our Lord Jesus Christ has promised us and in the hope for the growing up of a young generation which will listen more closely to the divine message of the Prince of Peace.

ADOLPH KELLER
Vice-Chairman, W.S.S.A.

THE WORLD'S SUNDAY SCHOOL STATISTICS (As Reported to the Oslo Convention in 1936)

Continent	Population	No. of Sunday Schools	No. of Teachers	No. of Scholars	Total Membership	1932-36 Increase Scholars
Africa	145,337,216	31,197	81,522	1,587,989	1,669,511	581,721
Asia	1,135,222,608	34,353	107,611	1,778,908	1,886,519	40,199
Australasia	10,317,252	12,833	91,013	884,972	975,985	64,534
Europe	487,165,814	105,915	794,427	8,636,809	9,431,236	13,888
Latin America—						
Central America, Mexico	23,941,012	1,222	3,479	78,662	82,141	193,566
South America	90,113,721	5,512	21,956	287,558	309,514	
W. Indies, etc.	11,746,401	3,067	19,150	277,680	296,830	
North America	138,263,968	175,411	2,026,737	20,607,046	22,633,783	28,447
TOTALS—1936	2,042,107,992	369,510	3,145,895	34,139,624	37,285,519	894,579 (2.75%)

WORLD'S SUNDAY SCHOOL ASSOCIATION JUBILEE

1889-1939

Greetings from China Greetings from Greece Sunday School Tributes

CHINA sends deeply felt greetings and good wishes to the World's Sunday School Association on the notable occasion of its Golden Jubilee.

At the Centenary Missionary Conference in 1907 the China Sunday School Union was organized, and was later affiliated with the World's Sunday School Association. In 1931 a new interdenominational agency, the National Committee for Christian Religious Education, became the recognized constituent unit for China of the World Association. Today the Protestant church constituency in China numbers over a million, including Christian members and learners and the children of Christian families. Both the strengthening of the church within and the extension of Christian evangelism and service into the large non-Christian society without, require an intelligent and vital program of religious education. The W.S.S.A. has given the churches of China constant and earnest encouragement and aid in the development of such a program.

China today faces an unprecedented crisis. During the past two years of tragic suffering the Church has brought relief, comfort, inspiration and spiritual strength to millions. A secular Chinese weekly said in a recent editorial, "Christianity now has an assured place in the life of our nation." The difficulties of the present give us greater challenges and opportunities. The Bible means more to us than before. We see the meaning of the Cross more clearly.

From a war-torn but hopeful China, from a younger church that is bruised but yet growing in numbers and in influence, we send our appreciation, our congratulations and our prayers. May the world-wide fellowship of the W.S.S.A. have a large part in the building of a new world of international justice, cooperation and peace, and in the coming of God's rule on earth. God bless the W.S.S.A. and make it a yet greater power in the half century to come.

CHESTER S. MIAO,
*Executive Secretary, National
Committee for Christian Religious
Education in China*

Need of Increase

"I can not conceive of anything that would be better for America than to have an immense increase in the number of children in Sunday school. There they can learn the spirit of reverence and worship, and gain the precious enrichment of a knowledge of the Book which is at once the world's great library of literature and the most valuable of all textbooks in human history and human nature."

BRUCE BARTON,
U. S. Congressman from New York

D^R. P. N. TREMBELAS, a leader of the DZ O E movement within the Greek Orthodox Church, and professor of practical theology in the University of Athens, Greece, sends the following greeting:

"It has been rightly said that the Sunday schools constitute the greatest army under the flag of Jesus Christ. The soldiers of this inexhaustible and indefatigable army are the hope of all mankind for a new period of permanent peace and fraternity among all nations.

"The World's Sunday School Association occupies the prominent place and fulfils the responsible function of staff leadership for this army. Its duties consist chiefly of uniting and coordinating all these forces within the army, of enrolling new soldiers and new officers, of inspiring enthusiasm among all within the ranks and of giving right direction to the march of the movement.

"May God bless the Association and prolong its days as it leads the movement in the spirit of unity in order that it may be enabled to contribute to the fulfilment of the Word of our Lord—"That they may all be one!" (John 17:21)

Greetings from Egypt

Best wishes from Egypt the land of milleniums, to the World's Sunday School Association for another cycle of world-wide usefulness. In all the religious situations of the Near East, whether Islam or Jewry or Oriental Churches, I know of no more penetrating generally acceptable and yet supremely effective method of conveying the living values that flow from Christ than through the faithful teaching of the Word of God through consecrated lives. To this task the needs of men, your past successes and the command of Christ still call you.

CHARLES R. WATSON, *President
The American University at Cairo*

"It is a privilege to associate myself with the many friends near and far in recognizing the Golden Jubilee of the World's Sunday School Association. It is impossible to overstate the extent and value of the contribution made by this vital organization across the past fifty years. Important as this has been, the service of this agency will be more needed than ever in the coming fateful period. In bringing to bear the full power of the religion of our Lord Jesus Christ upon the youth of the world in their most plastic, vision-forming and habit-forming years, the years of determining life attitudes and tendencies, this Movement is striking at the very heart of our gravest problems."

JOHN R. MOTT, *President,
International Missionary Council*

THE SUNDAY SCHOOL is an integral part of our educational system. It works hand in hand with the home and the public school in the development of our young people. Certainly the public schools do a fine job, but if a truly balanced education is to be achieved, secular teaching must be supplemented by the religious training which the Sunday schools of all faiths offer their boys and girls.

In the Sunday school classroom, under the guidance of sympathetic men and women and through the spiritual inspiration of the simple but beautiful stories of the Bible, our children are taught the real values of life. The lessons they learn are never forgotten and on the foundation thus laid is built the understanding, God-loving, tolerant man or woman upon whom civilization must depend.

THOMAS E. DEWEY,
District Attorney, New York City

THE SUNDAY SCHOOL should be, can be, and in countless instances is today the greatest religious and educational factor in the lives of those who attend it.

Surely it is a safe statement that no other Christian agency has been used of God for the winning of so many souls of children and young people to Christ as the Sunday school.

It is a matter of grave significance that the total membership of our Sunday schools has been falling off instead of increasing in these recent years when its ministry is needed as never before. Surely this fact should stand as a challenge to all true Sunday school workers, and be a call to all of us to be much in prayer and to use every legitimate effort to restore the Sunday school to normal growth and continued enlargement. Only the New Testament message and methods will accomplish this.

CHARLES G. TRUMBULL,
Editor, The Sunday School Times

I BELIEVE that the Christian home is the basic social institution, and next to it the church, and that the Sunday school has been for the past three generations the greatest agency of the church. It is and will be a struggle in the changing times to maintain this agency in the efficiency of its past, but the very conditions which make its maintenance difficult make it necessary. The breakdown of home religious training and the secularization of tax-supported education make the Sunday school more indispensable than it has ever been. In the present and the next generation the work of the Sunday school should be carried on with multiplied energy and effectiveness.

ROBERT E. SPEER,
Foreign Missions Leader, Presbyterian Church, U.S.A.

Wisdom and Vision

For Ministers, Teachers, and Worship Committees

AN EXPLANATION of this new page appeared in the September issue of this magazine.

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the JOURNAL.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lessons for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

Litany: "What Is Peace?"¹

Leader: Peace is love,
The feeling of friendship,
The happiness of everybody.

Response: Peace is God's blessing upon the world.

Leader: Peace is a thing
That brings to all nations
Something greater than gold.

Response: Peace is God's blessing upon the world.

Leader: Peace is comfort
That can be shared
With others.

Response: Peace is God's blessing upon the world.

Leader: Peace is joy,
Happiness,
Rest and love.

Response: Peace is God's blessing upon the world.

Leader: Peace is love
For our fellow men
And for the people in foreign countries.

Response: Peace is God's blessing upon the world.

"War will never yield but to the principles of universal justice and love, and these have no sure root but in the religion of Jesus Christ."

—WILLIAM ELLERY CHANNING

What Makes a City Great?²

What makes a city great?
Office buildings climbing high,
Cars and airplanes speeding by,
Costly churches, galleries,
Uniformed police—do these
Make a city or a state
That we truly can call great?

¹ From *Through the Gateway*, by Florence Brewer Boeckel. Used by permission of the National Council for Prevention of War, 532 17th St. N.W., Washington, D.C.

² Used by permission of the Pilgrim Press, 14 Beacon St., Boston, Mass.

The people make it great:

What they think and what they do,
What they find that's new and true,
How they work and how they share,
How they for each other care;
Whether city, town, or state,
GOD AND PEOPLE make it great.

What makes a people great?

Does their worthfulness depend
On the money that they spend,
On the color of their skin,
Or the country they live in,
Or the fact that they have won
Many wars with sword and gun?

This makes a people great:

Black or white, in any land,
Using mind and heart and hand,
Working for their neighbor's good,
Risking life in brotherhood;
Whether high or low their state,
GOD IN PEOPLE makes them great.

JEANETTE PERKINS

"Nations have recently been led to borrow billions for war. No nation has ever borrowed largely for education. Probably no nation is rich enough to pay for both war and civilization. We must make our choice; we can not have both."

—ABRAHAM FLEXNER

A Monument of Peace

A monument of peace dear to the hearts of Americans is the Statue of Liberty, standing on Bedloe Island in New York harbor. A French sculptor and artist, Frederic Auguste Bartholdi, in talking to a group of friends one day said, "We want our country and the United States to be friends forever, never to take up arms against each other. To cement our bond of friendship we need a sign, a monument to say to people everywhere, 'The United States and France will always be friends.'" He it was who thought of the Statue of Liberty, who created it and who aroused the people of France to a desire to give the Statue to the United States as a present on its one hundredth birthday, July 4, 1876.

On the Statue of Liberty is an inscription written by Emma Lazarus, an American poet and essayist of the last part of the nineteenth century. She was a Jewess and worked valiantly for the relief of Jewish refugees from Russia. But she was also an internationalist and was highly regarded in Europe as well as in America. She believed passionately in America as a home of the oppressed, as indicated by these lines inscribed on the Statue:

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;

Here at our sea-washed, sunset gates
shall stand

A mighty woman with a torch, whose
flame

Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glowes world-wide welcome: her mild
eyes command

The air-bridged harbor that twin cities
frame.

"Keep, ancient lands, your storied pomp!"
cries she,

With silent lips. "Give me your tired,
your poor,

Your huddled masses yearning to breathe
free,

The wretched refuse of your teeming
shore.

Send those, the homeless, tempest-tost to
me,

I lift my lamp beside the golden door."

A Place of Refuge³

Reuben Mendoza, with his small son Benjamin clasped close in his arms, staggered through a blinding snow storm seeking a place of refuge. He and Benjamin were stiff with cold and faint with hunger, but the father tried to comfort his son by saying, "Be patient, little one, soon we shall find lodging for the night. Surely no one would turn even a Jew away in a night like this."

Reuben fell once, completely exhausted, but little Benjamin woke him and he managed to rise and struggle on. Finally he came to a small shack, from which the light of a single candle shone to make a path of light on the snow. Reuben stumbled and fell against the door, then knew no more until he woke to find himself resting upon a couch of skins in one corner of a poor hut. There was little furniture and the walls were bare. Two men sat near him, one with rich garments and a sword at his side, the other in a dull gray suit with a broad white collar. The second man was holding little Benjamin on his knees while the child drank from a steaming cup. Reuben himself was wrapped in a warm cloak of bearskin. "What kind of men are these?" he asked himself. "They treat us Jews so kindly."

"Shalom," said the man in gray, smiling.

Reuben answered: "Shalom aleichem. But you are not a Jew."

"No," said the man in English, "I am a minister and I have studied the Hebrew. I love its greeting of 'Peace.' Would that my people were lovers of peace, even as yours have been so long!"

Benjamin ran to his father. "Father,

(Continued on page 36)

³ Adapted from a story in *The New Land*, by Elma E. Levinger. Used by permission of the Bloch Publishing Co., New York, publishers.

The Sorrowful Star

A Christmas Pageant

By DOROTHY CLARKE WILSON*

FIRST EPISODE

Far in the past, thousands of ages ago . . . the world we call the Sorrowful Star was a perfect note in a perfect scale. It was in tune with the Divine Symphony. But with the sweep of centuries it has lagged behind; it has fallen from Light into Shadow. And rather than rise to Light again, it has made of itself a discord opposed to the eternal Harmony. It has chosen for its keynote Hate—not Love! Each nation envies or despises the other—each man struggles against his fellow-man and grudges his neighbor every small advantage—and more than all, each Creed curses the other, blasphemously calling upon God to verify and fulfill the curse! Hate, not Love!—this is the false note struck by the pitiful Earth-world today, swinging out of all concordance with spherical sweetness!—Hate that prefers falsehood to truth, malice to kindness, selfishness to generosity! O Sorrowful Star!—doomed too soon to perish!—turn, turn, even in thy last moments, back to the Divine Ascendancy before it is too late!” (From *The Life Everlasting*, by Marie Corelli.)

Characters

URIEL
ADRIEL
HOPE
TWO SOLDIERS
A YOUNG WOMAN
A LABORING MAN
FIVE GIRLS
FIRST CHRISTIAN (SCHWEITZER)
SECOND CHRISTIAN (KAGAWA)
THIRD CHRISTIAN (NIEMOLLER)
AFRICAN
MAGISTRATE
VOICES OFFSTAGE
THREE OR MORE YOUNG PEOPLE
CHARACTERS FOR TABLEAUX AT CLOSE

(For costumes, see notes in the text.)

Scene

While some small changes must be made in the stage arrangements for each episode, the background may remain the same throughout. In the rear and side foregrounds are clumps of small evergreens, behind which may be a backdrop of deep blue studded with stars. The lights are arranged, with dimmers, to illumine two areas of action, one at the extreme right, occupied by the two angels during most of the episodes, the other left of center and extending to the extreme left, where the action of the subordinate characters takes place. If preferred there may be a raised platform at the back where the angels may stand. See added suggestions at the opening of the Fifth Episode.

(It is evening. The lights are very dim, but as the episode progresses, they grow steadily brighter, as if the place gradually partook of the unearthly splendor of its heavenly visitants. In the background is a low stone wall or hummock of ground which may be used as a seat.)

URIEL and ADRIEL enter between the trees. They are beautiful and shimmering and radiant, in both costume and countenance, and satisfy one's most critical preconceived ideas of what angels ought to be. While celestial beings can be neither old nor young but merely timeless, still URIEL seems the older of the two, perhaps because she has traveled about the universe more and has had a wider experience. It is she who leads the way between the trees and does most of the investigating. ADRIEL stands and watches her a little timidly.)

ADRIEL: Are you sure this is the right one?

URIEL (*Confidently*): Very sure, my dear.

AD: But—there are so many stars! And this is such a very tiny one!

UR: It's the right one, nevertheless. We couldn't possibly be mistaken after following the directions so carefully. Besides, you forget that I have been here before.

AD (*Anxiously*): Do you see anything that looks familiar?

UR: I'm not quite sure. It was such a long time ago. (*She stops and looks about. Drawing a long breath and speaking softly*) Yes. It is the same. There were trees, little and green like these, and lacy beneath one's fingertips—(*She touches them gently*) and sweet, soft earth that seemed to beat with the very heart throbs of life beneath your feet—and little round, curving breasts of hills robed in a soft mistiness of moonlight. (*She stretches her arms exultantly*) Look, Adriel! In all the

stars of all the universe did you ever see anything more lovely than those gentle, graceful curves of hills and trees and sky?

AD (*Puzzled*): But if it's so beautiful, why do we call it "The Sorrowful Star"?

UR: Because of the strange earth spirits who live here. Long ages ago, it is said, these curious creatures called men and women let discord enter into their souls, and so they became a false note in the Divine Symphony. Hate—not Love—became the guiding spirit of their lives.

AD: Hate? What is that?

UR: It is something that changes beauty into ugliness, light into darkness, and life into something that men call death. When I was here before, I saw some of the things it makes men do.

AD (*Sitting on the wall*): What did you see?

UR (*Reluctantly*): I saw a great field where men fought against other men and thrust into their bodies spear points sharper than thorns. I saw a city with a palace set upon a hill, and inside the palace there were food and drink and abundance, while outside there were children dying of hunger. And close to the palace there was a temple where men of one creed called upon their God to curse those of another. All these things I saw when I made my first visit to this Sorrowful Star.

AD (*Frightened*): Oh! What a terrible place! Why did you bring me?

UR (*With sudden eagerness*): You forget! This isn't the Sorrowful Star any more because He has been here. That was why he came, you know, to show these unhappy earth spirits that Love, not Hate, is the law by which all things created move onward to perfection.

AD (*Eagerly*): Tell me about it! What did the earth spirits do when he came? Did they all come out to meet him with shouts of praise and welcome, and did they set him on a high white throne and crown him the King of Love?

UR (*Slowly*): No. He came to the Sorrowful Star as a little new born babe. And there was no room for him in any house, so his mother laid him on clean straw in a cave where animals were kept.

AD: Tell me more about it—please!

UR (*Sitting beside her on the wall*): It was a night just such as this—quiet and clear and starlit. The spheres all sang to us as we passed through, and the Sorrowful Star seemed to know that he had come to bless it, for as we came closer the hills waited for us on bended knees, and these very trees lifted their arms in a breathless hush of adoration.

AD: I wish I had been here! Such a wonderful secret to tell, and this beautiful star all waiting and expectant!

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* South Portland, Maine.

UR (*Ruefully*): But when we came to look for an earth spirit to whom we could tell our wonderful news, we couldn't find a single one. They were all too busy to listen. We went to the king in his palace, but he was having a great feast, with much merriment and laughter, so that our voices were drowned in the confusion. And the priests in the temple were so busy making prayers and psalms that they couldn't stop to listen. Everywhere we went we found the same: men whose ears were so full of the sounds of applause and flattery and clinking coins that they were deaf to divine melodies; whose eyes were so fixed on their own images and their little schemes for profit that they were blind to heavenly visitants. Until finally we found a group of simple shepherds on a hill, patiently doing their daily work, their eyes and ears open to earth and air and stars. To them we told our message and sang our song.

AD (*Shivering*): These earth spirits sound like such strange cruel creatures! How could *He* bear to live with them!

UR: Because he loved them. And—Adriel—I love them, too.

AD: Uriel! How can you!

UR (*Rising*): There is something splendid and magnificent about them which nothing else in all creation possesses. Their very weaknesses and wilfulness are the marks of sublimity. You, and I, Adriel, are as we have always been and always shall be. But this strange earth creature—Man! God has made him, like Himself, a creator. He can shape his own destiny. If he chooses, there is no height of perfection which he cannot scale, no supreme value in all the universe which he cannot embody in his being. If he will, he can even be like God himself. Can't you see, Adriel? That is why I had to come.

AD: Why, Uriel?

UR: To behold these earth spirits again now that their weakness has become strength, their hatred changed into love! Nearly twenty centuries have passed since we sang our song to the shepherds and told them the good news of One who came to bring light and hope to this Sorrowful Star. Surely they have had time to learn that simple secret of eternal life which he made so plain. Tonight, if ever, we should find the earth a place of light and gladness, swinging in harmony with that spirit of Love which is the life source of the universe.

AD: Why this night especially?

UR: Because the earth spirits are celebrating the Love-King's birthday. All over the world they are thinking of him, giving gifts to each other in his name, bowing their hearts in loving memory at his manger. Tonight, Adriel, we are going to see these earth spirits as they were meant to be, risen to their own stature of Godlikeness.

(*There is a faint sound like a low rumble offstage.*)

AD (*Startled*): What was that?

UR (*Taking the other's hand, eagerly*): It's the earth spirits, Adriel! Come! Let us go and find them! (*They go out quickly, right.*)

Curtain

Musical Interlude: It is suggested that a musical interlude be introduced between the various episodes. While the suggestions given here are for organ compositions, piano or orchestral features may be substituted. Let the music begin immediately on the closing of the first episode and continue until the curtain is raised on the second. The interlude may be as long as desired, but, since there are several episodes, it will in most cases be undesirable to prolong it more than a few moments. This first interlude should be in the conventional Christmas spirit, setting a mood of bright expectancy. "Joy to the World" (Christmas Fantasia on Antioch), Op. 164, Edwin H. Lemare, is suggested.

SECOND EPISODE

(*The platform is in darkness except for dim, spasmodic flashes of light, which continue at frequent intervals throughout the episode. The sounds heard at the close of Episode One are now distinguishable as the rumble of distant gun fire and shell explosions. URIEL and ADRIEL stand at the extreme right. The wall or mound used in the first episode is used also in this one, forming the background of a small shell hole or dugout.*)

URIEL: I thought I heard voices.

ADRIEL (*Pulling her back*): I don't like it here. It's so dark.

UR: Hush! (*They draw back, right, and stand watching. The space where they stand may, if desired, be faintly illumined, as may also the space in front of the wall. Or the platform may be left in darkness, except for the flashes of light, throughout the episode.*)

(*TWO SOLDIERS enter, left, the first half leading, half dragging the other.*)

1ST S: Here! Quick! Behind this wall!

(*They reach the shelter of the wall, keeping their heads low and crouching behind it. Once there, the SECOND SOLDIER sinks on the ground against it, so that his head and shoulders are visible to the audience. The two are in soldiers' uniform, but their nationality is indistinguishable. They might belong to any country on the face of the earth.*)

2ND S: (*Weakly*): It's—no use. They—got me—that time—

1ST S: (*Kneeling beside him and loosening his coat*): Nonsense! You'll be as good as new when this firing stops and I can get you back to a hospital.

2ND S: (*His voice always coming in short gasps*): They can't—make a—new body—

1ST S: Sometimes they can. I've seen guys that had had their faces clean blown off—

2ND S: It's isn't—my face—(*He lifts his hand to his chest*) It's—me—

1ST S: (*Rising to his feet*): We won't wait till the firing stops. We'll go now. I'll carry you on my back.

2ND S: And get—shot down—before we'd gone—ten steps? (*The FIRST SOLDIER drops uncertainly to his knees*) Better get your—head down. Those guys aren't—taking any vacation—even if it is—Christmas Eve.

1ST S: (*Startled*): Christmas Eve!

2ND S: Sure. Christmas Eve. All over the—world. Not a country—on earth—where people aren't—celebrating the birthday of—the Prince of—Peace—

1ST S (*With an ironic laugh*): Prince of Peace!

2ND S: Look at all the—Christmas trees! And the sky—full of lights—like on the—first Christmas—

1ST S: Lucky there aren't any angels! Probably one side or the other of us would shoot 'em down.

2ND S: Yeah! Think they were—air-planes—with bombs—

AD (*Frightened*): Did you hear—(*As URIEL goes toward the men*) Uriel! Come back!

(*URIEL goes and stands looking down pityingly at the soldiers. Finally she bends over and starts to put her hand on the SECOND SOLDIER's forehead.*)

2ND S (*Starting up in terror*): There's—something—somebody—near us—God help us! The enemy—

(*The FIRST SOLDIER springs to a tense, crouching position, his gun leveled. URIEL draws back.*)

1ST S (*Relaxing*): There's nobody. Except for the guns, the place is as still as death.

2ND S: Is—death—still? I—hope so—

1ST S (*Bending over him*): Don't talk like that—as if—

2ND S: Don't—fool yourself—I'm—done for—

1ST S (*Supporting the other. Sharply*): No! (*As the figure relaxes on his arm, he slowly removes it and, and still on his knees, looks down at his comrade. With hoarse emotion*) I'll get them for this! I swear by all that's holy I'll kill every last devil of them! I didn't see any sense to this war until now. I figured the other fellows might be poor devils like us that didn't know what they were fighting for. But I'll be a good soldier, all right, now. It won't take any more bayonet practise on straw dummies to teach me to hate the enemy! I'll hate with every last drop of red blood there is in me! In the name of Christ—

(*He rises to an upright position on his knees, clenching his fists and lifting his face as if calling on heaven to witness his vow.*)

Curtain

Musical Interlude: Choose something solemn in mood and minor in key. "Marche Funebre," by Chopin, or "Kol Nidrei," by Lemare, is suggested.

THIRD EPISODE

URIEL and ADRIEL stand at right. The rest of the platform is in darkness. At left center is a park bench, upon which the LABORING MAN sits.)

ADRIEL: I don't like this place! Take me away, Uriel. Take me away from this Sorrowful Star!

URIEL: Not yet. We'll go somewhere else, Adriel, where men are not fighting and striving with each other. Surely on His birthday we will find those who call upon His name!

(*Continued on page 37*)

Guiding Beginners in Worship

Fall and Christmas Experiences

—By ESTHER FREIVOGEL*



Free play period in a beginner class

WE STILL hear teachers of beginners talking about the "worship service" which they have with their children. Toward the end of the church school year, when some of the children are almost ready to enter the primary department, it is possible to attempt simple services of worship made up of music, songs, Scripture, story and prayer. At this season of the year, however, when new children are entering and others have been promoted from the nursery class, moments of worship in connection with experiences the children are having will mean more to this younger group and have greater value for them than a formal service of worship.

Worship Centering Around the Church and the Offering

The church is a major interest in the fall of those children just entering and to those returning from summer vacations. Their experiences here must be happy ones if a desire to return is to be awakened. Expressions of thanks to God for the church will follow naturally happy experiences within its walls. Sentence prayers, such as the following, may express the thoughts and feelings of the children at different times during the session: "Thank you, God, for our church where we have happy playtimes." . . . "Thank you for our church where we listen to stories." . . . "Thank you for our church where we sing and pray and listen to sweet music."

Not only do we want our children to have happy experiences within the church, we want them also to gain right thoughts about the church. Children are so literal minded that if we speak of the church as "God's house," they will think of it as the place in which God lives. If in our offering song or prayer we ask God or Jesus to "take the offering," many children will get a mental picture of God or Jesus coming into the room and taking the money to heaven. Consequently, the treasurer or secretary, who sometimes comes for the money before the children leave,

is mistaken by them for God or Jesus. The songs, prayers and stories to be used in worship that centers around the church and the offering, therefore, must be selected with great care. The current October number of *The Elementary Magazine*¹ contains helpful suggestions, stories and other materials of this kind.

Following the story the children may be ready to pray: "Thank you, God, for church where we can learn more about you and about Jesus."

If properly used, the following songs should give the right concept² of the church and may lead to worship: "Going to Church," in *Lessons for Christian Living*,² First Quarter, 1937-1938; "When to Church I Go,"^{3,4} "Our Dear Church."⁴ The last song will have meaning for the children if it is preceded by the telling of a brief story about their church and its origin. For example:

Long ago, when your grandmothers and grandfathers were children, this church had not yet been built. But some of the mothers and fathers said, "We must have a church where all of the neighbors can meet to sing and pray, and to work together for God's people. We must have a church where our children can come together to learn about God and Jesus."

These mothers and fathers prayed to God about the church that they wanted. They prayed that they might know how to save money to help pay for it. They asked God to help them to plan carefully so that they would build the best kind of a church. They prayed so much about this church that we sometimes say:

"Our dear church was built
Long ago with prayer."

Following the story and the singing of the song, the children may be ready to pray: "Thank you, God, for our church. Thank you for the people who prayed about it, who planned it, and who gave their money so it could be built. Amen."

The questions—"When should the offering be recognized?" and "What are some suitable offering

¹ Methodist Book Concern, Cincinnati, New York, Chicago.
² Eden Publishing House, St. Louis, Missouri.

³ *Worship and Conduct Songs*, by Elizabeth McE. Shields.

⁴ *When the Little Child Wants to Sing*, Philadelphia, Westminster Press.

songs?"—are constantly being asked. There is no set time for giving recognition to the offering, nor is recognition necessary every Sunday. A very good time, however, is near the beginning of the session when the children have gathered around the piano after being engaged at different centers of interest. One of the above songs about the church may be played to call the children into one group. Following the singing of this song there may be conversation about the ways in which their offering money will be used. A short prose prayer may follow: "Dear God, we like our church. We want it to be a clean and pleasant place. May our gifts of money help to make it the kind of place to which people will want to come. Amen."

Sometimes a song will be used instead of a prayer; sometimes both will be used. Suitable songs are: "Offering Song," in *The Little Child and the Heavenly Father*,¹ Part 1; "Since My Heavenly Father Gives Me Everything";⁵ the following words, from *Lessons for Christian Living*,⁶ may be sung to the tune of "We Give Thee but Thine Own":

We brought our gifts, dear God,
Because we want to share
With our own church and other churches,
Here and everywhere.

Worship Centering Around Nature Experiences

In early autumn in many sections of
(Continued on page 41)

⁵ *Songs for Little People*, by Danielson and Conant, Pilgrim Press, Boston, Massachusetts.

⁶ By Esther Freivogel. Eden Publishing House, St. Louis, Missouri.

Autumn Leaves

Words and music by Esther Freivogel

* Kindergarten specialist, St. Louis, Missouri.



NOVEMBER

WORSHIP PROGRAMS

PRIMARY DEPARTMENT

By Harriet Whitcomb Nugent*

These programs follow in series those presented last month on *Workers in Our Neighborhood*. Ones appearing next month will consider the "universal community."

November 5

THEME: *There Are Other Neighborhoods*

For the Leader

The problem for this week is two-fold: to make vivid in imagination the rights of the country neighborhood, and to help the children find a way to express their friendly attitude. This may be correlated with study of the mission work in rural areas undertaken by your denomination. The dramatization suggested below may be helpful in fulfilling your purpose.

If you live in the country and the children are familiar with the farmer's side of the milk question but not that of the city dealer and consumer, the dramatization should be rewritten to give this point of view.

The play may be rehearsed in an extended Sunday session or by a few during the week, and presented during the worship service in place of a story.

Those unable to use the dramatic method may tell the story in the worship period.

Dramatization

TITLE: "Two Friendly Neighborhoods"

CHARACTERS: A city mother; about three children; a milk man.

A country mother; three or more children.

EPISODE I

SCENE: A city home. Mother and children at lunch

PROPERTIES: Low table, cups, bottle of milk, sheet of paper, stamp, envelope, pencil.

Conversation to the effect that milkman is late. They miss their milk. Milkman arrives and explains that milk train was late. Youngest child asks what is a milk train. Explanation discloses dependence upon train workers. Mother pays milkman and he mentions how certain of the pennies must go to the train men, some to the bottlers, some to the farmers, some to himself. The word "farmers" causes questions as to why he needs a share. "Does not God give life to the cows and furnish grass free?" Milkman produces a slip of paper saying, "Here is the farmer's name. Write and ask him." While the children drink their milk, the mother writes a letter for the children, reading as she writes, a polite letter but inquiring why milk must cost so much. The children take the letter to the post box.

EPISODE II

SCENE: A country home.

CHARACTERS: Mother and daughter are each wiping a big shiny pail.

PROPERTIES: Stationery and stamp, pails.

Conversation to effect that they are hoping to hear from the milk dealer in the city that more money will be sent them for their milk after this. Father can then afford a helper, mother hopes they can give money to bring a Sunday school missionary to the country. Two younger children run in with a letter from the R.F.D. They open letter with high hopes. It is read, creating disappointment. Older child suggests that they may yet hear from the milk dealer.

Mother says, "But if the mothers and fathers and children in the city do not understand, then the milk dealers won't understand either." Children suggest a reply to the letter. Mother writes what children tell her to. They tell about caring for the cows, milking them, driving them to pasture, washing pails, carrying milk to the train, etc. They discuss the matter of sending love, which they decide to do, signing themselves "your farmer friends." (Writing is pretended and swift.)

EPISODE III

City mother pushing a "pretend" vacuum cleaner and talking to herself about how hard it must be in some country places where there is no electricity in the home to help a mother with her work. Children rush in with a letter just handed by postman. The milkman happens to arrive at the same time. Mother reads. Boys comment on how much more the country boys have to work than they do; girls speak of the country girl's task; and the milkman admits that farmers do deserve a big share. Finally another letter is planned. Each one decides to write expressing appreciation for what the country sends to the city. Someone suggests sharing their story papers. Mother says, "Come, I have all the papers put away. We will go and send them at once."

Worship

SCRIPTURE: We will think of God by repeating those words about him which we learned last month:

He watereth the hills;
He maketh grass to grow for the cattle
And grain for the service of man;
That he may bring forth food out of the earth,
And bread which strengthens man's heart.
I will sing unto the Lord,
I will sing praises to my God.¹

SONG OF PRAISE: Any familiar song.

OFFERING: (The offering may be brought forward during the song.) The bringing of gifts is another way to praise.

Prayer Response:

Father, we bring to thee
Gifts of our love,
Wilt thou accept them now
As thine above?
Thou hast so freely given,
All that we need,
Our gifts and hearts and lives
Are thine indeed. Amen
(Author unknown)

DRAMATIZATION: "Two Friendly Neighborhoods" (See above)

SONG: (This song was probably learned

¹ From *City Life and Primary Children* (Modern Church School Series) by Mabel Garrett Wagner. Copyright, the Pilgrim Press. Used by permission.

last month. It is sung to the hymn tune *Manoah*)

Our Father, God,
We know that you
For all your children care,
And want us all
To plan a world
Where each one
Has his share.

CLOSING PRAYER: Before we go, let us think again about the country while our heads are bowed. (During the prayer a soloist sings the first stanza of "America the Beautiful.")

November 12

THEME: *A Deceiver in the Neighborhood*

For the Leader

Those using the grocery store activity, as suggested in the October programs, may explain that grocery men sometimes advertise "specials." Suggest that the play store may feature the products made from grain, and the good things to drink which the store carries. Let signs be made for these articles. "Special sale on," etc.

Those not using the store may wish to make little posters.² These have words about grain and fruit, their use and misuse. Gummed stickers are used as rebuses for some of the words. Even first graders enjoy this.

Fellowship Period

STORY:

A NEIGHBORHOOD DECEIVER

One day a boy went to a grocery store. He asked for a loaf of bread but when he received it he said, "My mother says please to charge it." Now the groceryman had charged so many things already for this mother that he could not keep on doing so. And the little boy had to go home without the bread.

When he told his mother, tears came into her eyes and she said, "O, I wish there was no tavern in this neighborhood!"

"Why?" said the boy, and his mother answered, "Because taverns have a way of taking money from other store keepers."

"Is that why we cannot go to the store and buy me new shoes?" asked the child. But the mother did not answer. She just sent him to play.

The reason she sent him away was that she did not want to tell him that the tavern man was deceiving their daddy. Always the mother was hoping that the father would discover what was wrong with a tavern. And after while what the mother hoped came true. Perhaps the daddy discovered this because there was so little to eat at home and no money for shoes either. Then he promised their mother that he would give no more of their money to the tavern.

Because they were all three so happy again the father could work better and it was not long before they paid the grocery what they owed. Finally came a day when the father took the

² "God's Gift of Water," a wall card; 60¢ dozen, from W. H. Dietz, 10 S. Wabash Ave., Chicago, Illinois.

* Assistant Educational Supervisor, Austin Presbyterian Church, Chicago, Illinois.

little boy for some new shoes. As they were walking home the little boy said to his father, "Daddy, why do taverns have a way of taking money away from other stores? Mother told me they do."

And then the father explained to the boy: "When grain and fruit are used for food they are blessings. When they are used to make the kind of alcohol people drink, they are poisons. Money spent for poisons is wasted, and there is another strange thing about this. The poison makes the drinker want more and more poison until by and by, no matter how sorry he is, the drinker can't stop spending his money for the alcohol. Thus you can see there soon comes a time when there is no money to buy the good things which the children need. The tavern has taken it."

"Daddy," said the little boy, "can't the people ask the tavern men please to go away from our neighborhood?"

"Yes," said the father, "they could. You and I must talk about this to other neighbors and they will help, I am sure. Then, some day, I pray God, the tavern will go away not just from our neighborhood but from all neighborhoods."

"I will pray too," said the boy.

CONVERSATION about this situation may lead into the framing of a prayer to be used by the leader in the worship service that follows.

Worship

This should be a brief service but should be definitely pointed to connecting the purposes of the child to the purposes of God.

SONG: (To tune, *Elmhurst*)

O Voice Divine, speak thou to me
From out the Bible wondrously.
First let me hear, then sing to thee
A melody of love.

—JOSEPH JOHNSON

SCRIPTURE: Occasionally it is well to make a ceremony of the Scripture reading. During the singing let the ushers who have carried up the offering take from the altar the gilt edged Bible and place it upon the leader's table, opening it by a red marker to the place chosen. Allow representatives from each class or year to come forward and re-read the short verse, Proverbs 20:1,

Wine is a mocker,
Strong drink is raging;
And whosoever is deceived thereby
Is not wise.

SONG: There should be created a thoughtful attitude for singing of the hymn "Being True"³ ("The Loving Jesus is My Friend") which has already been used on other Sundays. Emphasize the word "choose."

PRAYER: Close with the prayer prepared in the fellowship period or in class, having a solo voice sing between each prayer the last line of "Being True," adapted to read, "God make me brave to do my part."

November 18

THEME: *Different and Always Friendly*

For the Leader

This period should be used for planning the Thanksgiving gifts to be brought the following Sunday. See the article "Stepping Out Between Six and Nine" in the September issue. Those using the store activity should supplement "stock" with materials needed for a good meal.

³ Primary Music and Worship, Westminster Press, Philadelphia.

Fellowship Period

A song for next Sunday should be taught for use in the presenting of the gifts. The tune is "O Tannenbaum" ("Maryland, My Maryland") with which the children have already been familiarized.

There's plenty in our grocery store
As we go in to buy,
Enough for each and plenty more,
No hungry need pass by.
O God of all our holidays,
We want to make thee glad,
And it will be the truest praise
To help the poor and sad.

During the fellowship period center conversation on how it feels to be in the minority in the matter of race or color. Use the following poem:

INCIDENT⁴

Once, riding in old Baltimore,
Heart-filled, head-filled with glee,
I saw a Baltimorean
Keep looking straight at me.
Now I was eight, and very small,
And he was no whit bigger,
And so I smiled, and he poked out
His tongue and called me Nigger.

I saw the whole of Baltimore
From May until December,
Of all the things that happened there
That's all that I remember.

—COUNTEE CULLEN

Worship Period

Instead of a formal service today discuss the truth that there are many ways to find God. Also that different churches have many ways in common. Ask the children, after the story, to sing the song in the story and to name two sayings common to different churches.

PHILIP'S DISCOVERY

A first-grade boy named Philip lived in a great house with so beautiful a yard and so high a green hedge that he had seldom gone from the yard except when taken to church in a limousine. But he was a friendly boy and the time came when he was allowed to go to the street alone. He was interested to know where the passers-by were going and because he was friendly no one minded answering his questions.

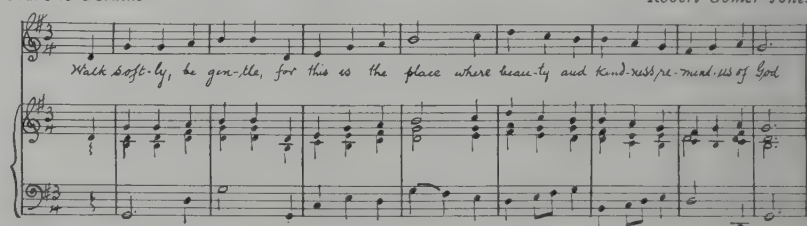
It was one Friday evening when Philip met a father, mother and boy about his age passing his gate. The boy had dark eyes and black curly hair. He, too, had a pleasant smile and in answer to Philip's question he said, "We are going to the synagogue."

"Seems to me," said Philip wrinkling his forehead, "that I heard that word at my church."

"The synagogue is my church," said the strange boy. And his father explained that they were Jewish people and their worship came on the seventh or Sabbath day, which began at sundown on Friday, instead of on the first as Philip's did.

"What do you say in your church?" asked Philip.

Jeanette Perkins



⁴ Used by permission of author and of Harper & Brothers, publishers of the anthology, "Caroling Dusk" from which the poem is taken.
⁵ Found in various primary song books for thirty years.

"We say, 'Enter into his gates with thanksgiving,'" said the Jewish boy.

"And into his courts with praise," chimed in Philip. "We say those very same words in our church," he added.

Another interesting thing happened to Philip the next Sunday morning. He loved to get up early to see the birds in his yard. There were usually no people on the side walk but on this morning he noticed that people were passing his gate. Out he hurried just in time to meet two little girls with red hair and blue eyes. Of course he could not miss finding out where they were going so early. And when they told him that they were going to "mass" he had to ask more questions. They explained to him that "mass" is where Catholic children go to pray. They even invited him to go with them.

"Thank you," said Philip, "but I am going to pray in my church a little later. What do you say when you pray in your church?" he went on to ask. The children told him that they said many things but that so far all they had learned was the most important prayer of all, "Our Father who art in heaven, hallowed be thy name." Just then the bell in the other children's church rang and Philip did not have a chance to tell them that he too had learned that prayer.

When Philip came to his church school that morning he told the children there about what had happened to him at sunset Friday and at sunrise Sunday morning. And then the teacher helped them make up a song which went something like this: (They sang it to an old tune, "The Cunning Papoose."⁵)

In the city where I live are children
who go
To different churches, we see,
And they are our neighbors, and they
worship God
As surely as ever do we.

November 25

THEME: *There's Plenty in Our Grocery Store*

Fellowship Period

This time should be devoted to two things: First, a retrospective view of the last eight weeks, in which the Scripture learned, the songs sung and the various stories told are recalled. It is well to encourage children to repeat at home the stories told in the church. Second, the following worship service should be planned. Recall the two passages of Scripture common to the churches told about last Sunday and see if the children do not propose their use. Also use the two songs learned last Sunday and the one about God's "planned" world ("Our Father God," in the September 5 service). In connection with this song emphasis should always be made upon the intention of God that each should have his rightful share without having to be the recipients of charity.

Worship Service

CALL TO WORSHIP: "Enter into his

Walk Softly⁶

Robert Gomer Jones

⁶ The music was written by Robert Gomer Jones and is given to the International Journal of Religious Education. The words are adapted from lines of Jeanette Perkins in *Children's Worship in the Church School* by permission of Harper & Brothers, publishers.

gates with thanksgiving, and into his courts with praise."

SONG: "In the city where I live" (given in the service for Nov. 18)

OFFERING: During the song the offering should be brought to the altar, and may be presented by the group in unison, saying:

"It is more blessed to give
Than to receive."

Offertory prayer by leader, concluding with the Lord's Prayer.

SONG: "Our Father, God" (See service for Nov. 5)

STORY: "The Law of the Harvest"

CEREMONY: Presenting of the contents of the grocery store or the special Thanksgiving offerings brought. If they are going to a local social service center, try to have a worker from the center present to receive the gifts and tell about the people to whom they are to go. Baskets are placed before the altar. The children go out, get the gifts, and bring them to the front, placing them in the baskets, singing the song they learned the previous week, "There's Plenty in Our Grocery Store."

STORY: True stories of hungry children, given by the social worker if one is present, or by the leader who has information about the group to whom the gifts are going.

SILENT PRAYER: The following ideas may be suggested, with pause between for silent prayer:

Let us thank God that we have something to give.
Let us remember ways we have talked of whereby fathers could have work and not need our gifts.

Let us ask God to help us keep our resolves when we have grown up.

QUIET MUSIC: Use song on page 26 without words for recessional.

¹ In *Children's Worship in the Church School*, by Jeanette Perkins. Harper & Bros., publishers. Page 49.



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JUNIOR DEPARTMENT

By Ethelyn Burns*

THEME FOR NOVEMBER: *Appreciation of Life and Work in Our Country*

For the Leader

During October we considered the needs of others, especially social and economic issues that face Christians today. Through the services and possible discussions that followed, it is hoped that junior boys and girls are thinking of urgent problems from the standpoint of religion, that the fatherhood of God and brotherhood of man is becoming more of a reality to them. The programs for this month also originate out of need for more Christian social attitudes and appreciation for efforts that are made to effect a humane, more Christlike state.

November 5

THEME: *Appreciation of and Need for Safe and Healthful Housing Conditions*

CENTER OF WORSHIP: Contrasting pictures of sordid and ideal homes. These may be children's own productions.

QUIET MUSIC

PROCESSIONAL POEM:¹

Walk slowly
Be silent
For this is the place
Where loving and kindness
Remind us of God.

(See music for this on preceding page.)

HYMN: "Where Cross the Crowded Ways of Life" (Verses 1, 2, 3, 5)

BIBLE READINGS: (These may be printed on a poster and read in unison)

"We are God's fellow-workers." (I Cor. 3:9a—American Rev.)

"Let no one deceive you . . . he who practices righteousness is just . . . anyone who does not practice righteousness does not belong to God, and neither does he who has no love for his brother. For this is the message you have learned from the beginning, that we are to love one another." (I John 3:7-12,² parts)

"He who has much given him, will have much required from him, and he who has much entrusted to him, will have all the more demanded of him." (Luke 12:48²)

OFFERING SERVICE:

Prayer: Open our eyes, O Lord, that we may see the need around us. Help us to share not only our gifts but ourselves—our minds and spirits in their work.

Quiet Music

Response: "We Give Thee But Thine Own"

STORY:

BUILDING OUR COUNTRY

Doris had a hobby, a real live hobby that carried her into all sorts of interesting places. "Do you want to see what I have been working on for months and months?" she asked Miss

Johnson. She showed a very fat scrap book. "Building Our Country—A Picture Study of Houses," her teacher read.

"It's what's really happening," Doris explained. "Some houses and apartments are fine and clean and people enjoy living in them, but some are run-down just like an old shoe. They're smelly and dirty and I don't see how people can stay in them at all."

On the even pages of the book Doris had pasted pictures of ideal homes. They looked lovely and comfortable with plenty of space for gardening and play. Doris wrote underneath one picture, "There's a brook here. Wouldn't it be fun to go wading in it, to lie down on its bank and watch the birds and little woody animals, to smell the moist earth, to hear the soft and sharp wood-noises, to discover so many different plants and ferns."

On the odd pages of the book, in contrast to the beautiful homes were ramshackle houses or tenements. Yards, if there were any, were bereft of beauty. Children played in the streets. Doris wrote underneath some of the pictures: "Cities grow very fast because people pour into them from the farmlands or from other countries. They work in big factories and, of course, those big, noisy, smoky, dangerous buildings are mixed in with the houses people live in. Rent is cheaper there, and since the families don't earn much money, they crowd into these slums. Several people live in one room. There is not enough air or sunlight in them. People get sick much more frequently."

"Rich people move into new houses; poor people into old ones. This is true everywhere in our country."

Just as they were halfway through the book, Miss Johnson and Doris heard the terrific clanging of fire engines, the fierce whistling of sirens. They rushed out on the porch. Several blocks away they could see huge billows of black smoke and sparks shooting through the air. "It's those old tenements. I knew they would burn some day," said Doris. "But I feel sorry for the people."

"It's a shame that things like this have to happen to shock people into providing better houses," said Miss Johnson. "Last spring a little Negro boy fell through a hole in a fire-escape, and was seriously injured. There was an investigation. The owner was very sullen. He said, 'No one had any business using the fire escape.' But there was no other exit out the back doors. People do not carry their laundry or waste materials down the front stairs. Of course they used the fire escape as a back passage. In the investigation they made many discoveries:

"The comforts of life are virtually unknown and necessities are uncommon.

"Fire hazards abound.

"Some buildings are in such disrepair that one must step carefully.

"Some places have no electric lights.

"Inadequate water supply is commonplace. This is due to lack of outlets and to low pressure caused by small or clogged pipes.

"Windows lack glass.

"Lathing gaps in walls where plaster has fallen away.

"Bath tubs and furnaces are rarities.

"Backyards are littered with debris.

"Fortunately the newspapers published the story and showed people in the city the need for better housing conditions."

"What can they do about it?" asked Doris.

"They can appeal to the United States Housing Authority. If the local government is willing to pay one-tenth of the money for a housing program the Federal government will pay nine-tenths. For every tenement torn down, a new fine building takes its place.

"We certainly should not have unsafe, unsanitary houses anywhere in this country. Many people think it is possible for every family to live in safe, sanitary, healthful surroundings, to have a pure water supply and all bathroom conveniences, to enjoy sunlight and air, to be reasonably safe from fire hazards, to have sufficient space and privacy, to have prompt collection of waste materials."

"That sounds wonderful," exclaimed Doris, "but how will it all come about?"

* Teacher, Hartford, Connecticut.

¹ From "As Children Worship," Jeanette Perkins. Used by permission of the Pilgrim Press.

² Unless otherwise noted, all Bible readings are from "The New Testament—A New Translation," by James Moffatt. Used by permission of Harper & Bros., Publishers.

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PRAYER: God, our Father, we are thinking of those who suffer needlessly in this world. We pray that our fathers and mothers, our schools and churches, our statesmen and President will change the disorder of our country into an order whereby all may be properly fed, clothed and housed. Amen.

HYMN: "The Fathers Built This City" (1, 2, 3)

November 12

THEME: *Appreciation of Efforts for Peace*

CENTER OF WORSHIP: Poster on which is printed: "We who desire peace must write it in the hearts of our children."

QUIET MUSIC

PROCESSIONAL POEM (See Nov. 5)

HYMN: "For Peace and for Plenty."³

BIBLE READING: "Blessed are the peacemakers" (Matt. 5:9a)

OFFERING SERVICE: Same as for November 5.

LEADER:

PEACE ON ARMISTICE DAY

On this day we lift our voices in thanksgiving for everyone and everything that stands for peace, that works for peace. We are troubled about conditions in Europe, but we pray that disputes may be decided peacefully. [Change to suit situation when this is used.]

On this day we think of monuments of peace that tell everyone two nations are living in friendship. Perhaps the most famous of these is the "Christ of the Andes." During Easter week 1900, Chile and Argentina, both prepared for war, were on the verge of fighting over a rugged mountainous borderline, but a force greater than man stopped the war. Bishop Benavente facing his Easter congregation said, "We have come to worship Christ, the Prince of Peace, but we have no peace in our hearts. Unlike what Jesus taught us, we hate our neighbors. Let us not fight the people of Chile. Let us live in peace. War will not settle anything. Let us carry our difficulty to someone outside of our countries and let him make a decision. In this way we save lives, food and happiness for our countries. Let Christ be on the mountain-top instead of war!"

Bishop Java of Chile was stirred by this message and he roused his people. The result was that King Edward VII of England settled the difficulty. Many guns and cannons were melted and molded into a huge statue of Christ. And this was placed on a high mountain.

Everyone may see the words engraved at the base of the monument: "These mountains will crumble into dust sooner than the people of the Argentine and of Chile will break the peace which at the feet of Christ, the Redeemer, they have given their word to keep."

(See "A Monument of Peace" in "Wisdom and Vision," page 21.)

We could continue to point out monuments of peace. You may discover more of these as you study and discuss them with your friends.

There are many organizations that help us to think about peace. The "Committee on World Friendship Among Children" helps us. The "National Council for Prevention of War" helps us. The church helps us. Many people help us.

LITANY: "What Is Peace?" (See Wisdom and Vision," page 21)

HYMN: "In Christ There Is No East or West"

PRAYER: God, our Father, help us to remove the causes of war—hate and prejudice, lack of food and clothing for everybody. Help us to think and

³ Found in *Hymnal for American Youth* (1926 edition). Also in Junior Choir Section of *Junior Church School Hymnal*, Presbyterian Board of Christian Education.

act peacefully. May our people, our government and our president work for peace. Amen.

November 19

THEME: *Sharing With Others*

QUIET MUSIC

PROCESSIONAL POEM (See Nov. 5)

HYMN: "Thy Work, O God, Needs Many Hands"⁴

OFFERING SERVICE: "Not what we give, but what we share," etc., from the "Vision of Sir Launfal" by James Russell Lowell.

Quiet Music

Response: "We Give Thee but Thine Own."

BIBLE READINGS:

"When you give alms make no flourish of trumpets like the hypocrites, . . . so as to win applause from men." (Matt. 6:2) "Looking up he saw the rich putting their gifts into the treasury, and noticed a poor widow putting two little coins in. He said, I tell you plainly, this poor widow has put in more than them all; for these people all contributed out of their surplus, but she has given out of her neediness all her living." (Luke 21: 1-4.)

LEADER: A Talk and A Story

Do you know that some people have very queer notions of sharing. They think because they give money to the church and missions that they have done all a Christian should do. This way of thinking makes them do and say many foolish things as this story will show you.

Not long ago our government was very much concerned about the low wages that workers receive. A very big man was called in. He knows much about business and industry, but little about human beings. During the depression he said he allowed grandmothers to work in his factories for six dollars a week! He thought he was being generous, but the investigators were shocked. They asked him many questions. "How could a family live on less than \$16 a week?"

This made the man angry. He said, "I've never studied these social problems except in my church connections."

They asked again, "Do you think \$620 a year is enough?" He was very cross then. "Why I've never thought of paying men on a basis of what they need. I don't inquire into what they want. I pay men for efficiency. Personally I attend to all those other things, social welfare stuff, in my church work."

Is it not foolish to give a man a salary too small for his needs and think you can make it up to him through church contributions?

Of course many business men are not like this man. They try to share profits with their workmen, and to give them work all the year round. We wish they would all do this.

But many of us are just as smug as this rich man about our Thanksgiving baskets. As long as some do not have enough to eat we shall offer a Thanksgiving dinner, but we do not fool ourselves. We are not uprooting the evils of poverty by doing so.

Jesus told the rich young ruler to go and sell what he had and give to the poor.

The poor widow gave all she had to the church.

Many rich people and those not so rich have done the same thing during the present time.

Muriel Lester, a very wealthy English woman, first gave herself and then all her money to help the people in the slums of London.

Kagawa has always given everything he possessed to those in distress in Japan.

Boys and girls do not have very much money, but there are hundreds of ways of sharing yourselves. Are you friendly with the girl whose dress is not as nice as yours? Or do you make her feel she is poor? Are you glad to have friends of other races or do you call them names and make them feel unhappy and inferior?

⁴ Junior Choir Section, *Junior Church School Hymnal*.

HYMN: "Come, Ye Thankful People, Come."

PRAYER: God, our Father, teach us to share what we have with our neighbors. Teach us to share our friendship with those who need it. Help those who have much to share with those who have little. Help our people to be fair and just in all business and industrial relations. Amen.

November 26

THEME: *Thanksgiving for Different Races in our Country*

QUIET MUSIC

PROCESSIONAL POEM (See Nov. 5)

HYMN: "Lord I Want to Be a Christian"

BIBLE READINGS:

"Let us put our love not into words or into talk but into deeds, and make it real." (I John 3:18²)

"We are God's fellow-workers." (I Cor. 3:9a, American Rev.)

POEM: "What Makes A City Great?" (See "Wisdom and Vision," page 21)

HYMN: "In Christ There Is No East or West"

TALK: "The Gifts of Different Races to American Life." (To the leader—If it is possible to get a special speaker for your group, perhaps a student from

another country, to share parts of his culture that influence the "American Way," it would be highly desirable.)

It is interesting the way our country and our people have come to be. When our ancestors came to this country, they ceased to be merely British or German or any other one nationality. They settled in communities and gradually worked and played and worshiped together and shared their ways of living with each other. No people came empty-handed. Each had a rich racial inheritance to offer. With the mingling and the harmonizing and also clashing of ideas we Americans became what we are today. It is difficult to imagine how different we would be if we had not received gifts from everyone of these national groups. Sometimes some of us deceive ourselves by thinking that the only true Americans are Indians and Britishers. We sometimes celebrate Thanksgiving with that thought in mind. But how poor our Thanksgiving would be if we did not have all other races and their contributions to appreciate.

We think of Labor. From the vast plains and towns of Russia, from the hills of the Balkan state, from sunny Italy, from mountain and valley all over the world came men who worked with body and mind to build our country; to hurl skyscrapers against the sky; to erect schools, churches and houses; to make of our country a network of roads and railroads, of systems of communication; to farm our lands; to toil in dark mines; to turn the wheels of industry so that we may have the necessities of life.

PRAYER: God, our Father, we thank you for laborers, co-workers with you in providing for man's needs.

We think of Science. The German, the French, the Italian, the British, the Scandinavian come

to the front. Their names are too many to mention, but you know them. They have completely changed our ways of thinking and acting. We lean heavily on their gift constantly.

PRAYER: God, our Father, we thank you for scientists, co-workers with you in creating a better world.

We think of Arts. Men and women from all over the world race to our minds. Peasant or native art from Mexicans, Indians, Russians, Swiss and many others delight us. We thank the Italians especially for wonderful religious paintings. Our museums, schools, homes, churches, and public buildings are filled with the art of the world.

PRAYER: God, our Father, we thank you for artists, co-workers with you in the creation of beauty and happiness.

We think of Music. The Negroes are our foremost contributors of American folk-songs. German, Italian, Austrian and French composers are very familiar to all of us.

PRAYER: God, our Father, we thank you for musicians, co-workers with you in enriching the lives of all people.

We think of great men and women. From all over the world great men and women have and are influencing our lives. (Let the children name some like—Jacob Riis, Jane Addams, Albert Schweitzer, Kagawa, Gandhi.)

PRAYER: God, our Father, we thank you for great men and women, co-workers with you in helping people to live better and finer lives.

HYMN: "America, the Beautiful"

INTERMEDIATE DEPARTMENT

*By Geraldine Gregg**

THEME FOR NOVEMBER: *What Price Democracy?*

For the Leader

How often have we been reminded that what is happening now to American youth is to the America of tomorrow as the dictators' planned military program of the past few years is to the present Germany and Italy! If democracy is to continue and improve, it will be the task of the youth of today, and their acceptance of this responsibility depends largely upon you, their leaders.

Remember that these outlines are merely suggestive. Boys and girls will be discussing public school assignments and ceremonies based upon these holiday themes, and world events recorded in newspapers, magazines and newsreels. Be alert: seize upon their current interest, and help your pupils as they strive to interpret the many phases of life in Christian terms.

November 5

THEME: Land of the Pilgrim's Pride
PRELUDE: "God of Our Fathers," (National Hymn)

SUGGESTED HYMNS: "America," O Beautiful, My Country," "God Save America," "America the Beautiful."

CALL TO WORSHIP:

Leader:

O praise the Lord, all ye nations;
Praise him, all ye peoples.

* Director of the Church School, First Methodist Church, Evanston, Illinois.

Group:

For his loving kindness is great toward us;
And the truth of the Lord endureth forever.

All: Praise ye the Lord. (Psalm 117)

LEADER: From the very beginning America has been a "melting pot," for her doors have been open to the peoples of the world, regardless of race, color, or religion.

Christopher Columbus was a Roman Catholic, and historians now tell us that his voyage to the new world was made possible by Jews as well as by Catholics. Luis de Santangel, a rich merchant and Chancellor of the royal household, advanced 17,000 ducats (\$160,000), from his own funds and for which he would not accept interest. Queen Isabella had already pawned her jewels because of the war debts of her husband, King Ferdinand, and could not finance Columbus' expedition. First to set foot on the soil of this new land was not Columbus, but Luis de Torres, a Jew and the interpreter for the party. The early settlers found Indians here: many of our rivers, mountains, and cities bear their names and their culture has been mingled with that brought by Spaniards, French, English, Dutch and many others.

Boy: Men and women from many countries have traveled to America seeking new opportunities, but they have not all been granted the liberty they expected to find, or the freedom of which we sing. As early as 1631 in Salem, Massachusetts, a law was passed limiting the right to vote to church members! Nearly three-fourths of the people were denied this right of free men, and of course it was nearly three hundred years before any woman could vote. Many Negroes of the South are still in fact, if not by law, denied that privilege.

Girl: Roger Williams was the first man in America to protest limiting the rights of a person because of his race or his religion. His colony at Providence came nearer to being a democracy than any other. This beautiful story is told about Roger Williams and the way in which he considered all people important: (See Story in "Wisdom and Vision" page 21)

(Note: If the committee has time to plan to dramatize this story, it makes an effective program)

Boy: The Declaration of Independence stated that "all men are created equal: that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." But America, even though she is known as the most democratic of nations, has not always been true to this declaration. Men and women born in other countries have helped this nation come closer to her ideals.

Carl Schurz, who was born in a part of France later taken by Germany, wrote a paper in school when but a small boy on the subject of freedom. He came to the United States in 1852, helped elect Lincoln, opposed slavery, encouraged high national ideals, improved the civil service. He had heard the phrase "My country, right or wrong," but he said "My country, right or wrong. If right, to be kept right; if wrong, to be put right." Someone said of Carl Schurz, "One knows where to find him always—with the right."

Leader: These are but a few of the many who have worked to make of

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America a land of freedom, a true democracy. On the Statue of Liberty are these words, written by Emma Lazarus. (See "A Monument of Peace, in "Wisdom and Vision," page 21.)

HYMN OF APPRECIATION

PRAYER: (Pledging ourselves to be builders of a greater America, pioneers working for a better world)

November 12

THEME: "Making the World Safe for Democracy"

PRELUDE: "My Country is the World," hymn by Robert Bonner.

SUGGESTED HYMNS: "Let There be Light," "God of Our Fathers, Known of Old," "O Native Land," "God, the Omnipotent."

LEADER:

A slogan is said to be effective when it gets results. This slogan, "making the world safe for democracy" seemed to get results in the World War. At least it sent many thousands of fine young Americans to France to fight with other fine young men of the allied countries against equally fine young men called "enemies." This slogan, with others, resulted in the loss of 30,000,000 lives, soldiers and civilians combined, and four hundred thousand millions of dollars. The money cost of the World War would have provided a \$2,500 house with \$1,000 worth of furniture, set it upon a five acre tract of land costing \$100 an acre, and given such a house and lot to every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia. Then it would have paid for—in addition—a \$5,000,000 library and a \$5,000,000 hospital and a \$10,000,000 university for each city of 200,000 people in all these countries. The money left over could be set aside at 5% interest and would pay for all years to come a \$2,500 a year salary to 50,000 teachers and the same salary to 50,000 nurses. Still enough would be left to buy everything of value in France and Belgium at the time of the war—all farms, homes, churches, factories, railroads, streetcar lines, etc. These figures can be shown in chart form and give you some idea of what a war costs in lives and dollars, but they cannot tell you what it costs in human heartbreak and in progress lost to the world.

The slogan "making the world safe for democracy" got some results—but is the world safe for democracy? Less so now than before the war fought to make it so. What is a democracy, anyway? Someone has said a democracy is the companionship of the shared good life. Someone else listed three things that would be true in any democracy: (1) In a democracy individual personality would be valued; (2) a democracy claims that personal growth demands a chance for choice and for a person to freely assume responsibility and sharing; (3) some method to register individual choices and to provide for and guide participation. These are big words, but let's look at them, and see what war does to democracy.

First, no one could call war a "companionship of the shared good life." That reminds one of a grouch who early in the day is greeted by a "Good morning," but who answers back "What's good about it?" Only it doesn't take a grouch to question what's good about war! War does not value an individual personality! Men, women and little children, instead of having the right to make choices, to take what responsibilities they wish freely, to have their choices recorded and used in determining general policy, are massed together and their lives are ordered! What they eat, and even whether they eat depends on orders. Many are made homeless, others cannot speak or work or travel as they wish. They cannot buy certain articles even if they have money, and most of them do not have money. They cannot write to friends without having the letters read by others; teachers cannot teach anything except what they are told; newspapers cannot print the truth. Men are ordered to kill and kill they must or go to prison or be shot. What is democratic about that?

*See "The Cost of War," published by the National Forum, 850 East 58th St., Chicago, Ill.

War is contrary to all that the church stands for; it is untrue to the very principles of man's love for God and for his neighbors. It has been said that "democracy can fight for itself only by being." What does this mean?

(NOTE: This outline is being written at a time when newspapers are filled with threats of war, and when radio broadcasts are interrupted to announce new developments in the European situation. By the time these words are printed, new situations will have arisen. Use current material to make this service so close to Armistice Day as significant as possible. Most appropriate would be a discussion based on the above statement "Democracy can fight for itself only by being." How can boys and girls help democracy to be?)

PRAYER: Responsive Hymn, "God of the Nations, Near and Far," by John Haynes Holmes. Leader reads first two stanzas, and the group and leader alternate in reading the other four.

November 19

THEME: "Democratic Leaders"

PRELUDE: "Once to Every Man and Nation," hymn by James Russell Lowell.

SUGGESTED HYMNS: "Forward Through the Ages," "God Send us Men."

SUGGESTED SCRIPTURE READINGS: Micah 4:1-5; Micah 6:6a, 8; Matthew 20:27, 28a; Matthew 5:1-12.

LEADER: "A Great President"

In 1850 a peasant lad was born in Moravia. His father was a coachman, his mother a cook, and the family was poor. However, they sent their son to the village school, then to the secondary school. Later he became apprenticed to a blacksmith. The boy learned early in life what war and suffering meant. When he was sixteen the Prussians were to march through his village. Thinking quickly how he might save the village from destruction by the soldiers the boy ran to a wall and wrote on it "Here we have the cholera," and the soldiers hurried away.

This young man, Thomas Masaryk, was called from the smithy by a teacher who saw his possibilities for leadership and urged him to obtain more schooling. He went to Brunn and there took care of a policeman's son, and later went with this family to Vienna to study. In Vienna he was employed by a Jewish merchant as tutor for his child, and he learned to love these people and appreciate their fine quality so much that later in life he was always kind to the Jews. When thirty-two he became a teacher in the University of Prague, where the students admired him for his democratic spirit and his courage. He believed in living a clean, good life, and he was tolerant, insisting that all religions should work together to make a friendly world. These are some of the things he taught:

"Search for truth"

"Nothing is great if it is not true."

"Everything in a democracy depends upon the people. They must think and work together. We need people united by an ideal."

"All honest workers are equal."

"No one will ever know greatness who cannot begin with small things. You all want to be patriots. The very best way to do that is to be a good doctor, or teacher, or engineer."

"Humanity—that is what is important."

"Be a self-respecting being, and respect your fellows."

"Work and help others: therein lies happiness."

When he was eighty-four Dr. Masaryk was serving as the president of his country. You have read much about this country in the past year.

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It was Czechoslovakia. He thought that a good leader does not need to be master, and that a good leader is one who knows how to serve and feels he himself is guided and needs to be guided. He was a great democratic leader, and while his followers are now sad because their country is now in other hands, many of them believe as did Masaryk that "truth will prevail," and that the good he did will somehow live on.

Boy: "Other Heroes of Democracy"

Eduard Beneš is another great leader who worked in all kinds of difficult situations to maintain a democracy in Czechoslovakia. When enemies threatened to take his country, and finally did so, he remained calm. He showed no anger at the taunts of his enemy or the betrayal of his friends, nor did he return insult for insult. His own people thought he had betrayed them, but he continued to do as he thought right, sacrificing his own name and his country in an effort to maintain peace.

Martin Niemöller, in Germany, is still another who stood for the right even though it meant personal hardship. He is one of 1300 ministers who insisted that it was the duty of the church to guide its people and to speak for human liberty. For more than a year he has been in a concentration camp because he insisted on saying what he believed to be true. There are heroes today who are standing firm for democracy and the rights of men to be free!

RESPONSIVE PRAYER:

Leader: For Roger Williams, for Carl Schurz, Abraham Lincoln, Jacob Riis, Jane Addams, and all men and women who in our own country worked for liberty and democracy—

Group: We thank thee, Lord.

Leader: For those in other lands who sought to bring truth and freedom, for Thomas Masaryk, Eduard Beneš, Martin Niemöller and multitudes of others who lived and worked for their fellow men—

Group: We praise thee, O God.

Leader: For nations whose leaders today respect human personality and grant to all men their just rights, regardless of color, race, or religion; and for the progress in democratic living made in such countries as Sweden, Denmark, Switzerland—

Group: We are glad, O Lord.

Leader: For all doers of great deeds, for all thinkers of great thoughts, for all who live as good neighbors and claim all men as brothers—

Group: We are grateful, O God.

All: Help us, Father, so to live and work that the world is the better for our living. May we be fair in work and play, ready to give more than we receive, willing to sacrifice if need be for the right. Amen.

HYMN

BENEDICTION

November 26

THEME: "Blue Prints for a Better World"

SUGGESTED HYMNS: "God of the Nations," "These Things Shall Be"

LEADER: We have recently celebrated Thanksgiving Day. For many of us it was indeed a day when we gave thanks for God's goodness to us, for we have

much to make us grateful. This month we have thought together about how our own country came to be, and some of the problems yet unsolved. We have talked of leaders in other lands, as well as in America, who have done much to make the world a better place in which to live. What are some of the problems the world faces? Why is it hard for some to be thankful?

Girl: Many people are without the good things of life. Nations are at war; here in America there is much unnecessary suffering and many workers do not have enough money to buy the right kind of food and clothing for their families.

Boy: We are glad for warm clothing, but some workers in the south may work for less than a dollar a day picking cotton. We are glad for food, but some of the people who help pick and can it for us are the parents of little children who are sick with pellagra because they do not have the right things to eat. We thank God for health, but one-third of the people in the United States live in houses and neighborhoods which injure health, endanger safety and make it hard to be good.

Girl: God has provided enough for everyone, but men have wasted natural resources, coal, water power, soil, forests. They have taken more than they needed until there is danger the storehouse may not always be filled for use.

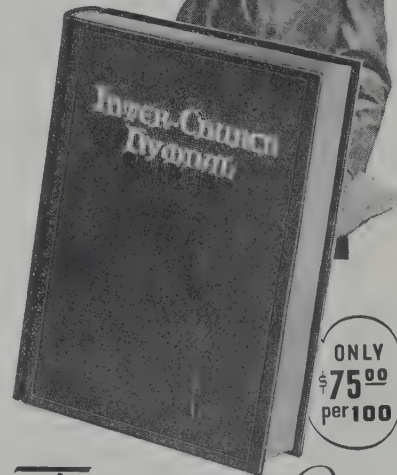
Boy: We sing "My country 'tis of thee, sweet land of liberty," but there are Negroes in the south who cannot vote; there are Negro teachers who are as well trained as white teachers, but who do not receive equal wages. Public funds are not distributed according to the number of people in need, but more goes to the white and to the already privileged. In one county where there are 5000 Negroes who are able to read and write and are of voting age, only 20 were on the voting lists; in that state one-third of the school children are colored, but they receive only one-eighth of the money available for education. In another state one-half of the children were Negroes, \$642,086 was paid for white children's busses, \$628 for those used by Negro children. There is unfairness toward Jewish people also. Some universities limit the number who can attend, and some social clubs keep them out entirely.

LEADER: What can we do to help democracy live?

Group: We can show the world that democracy works, if we work for clean politics, if we try to give everyone an equal chance for work, for education, for recreation, for homebuilding, and for the worship which means most to him. We can start now to "play fair."

Leader: The most thrilling days of pioneering are yet ahead! Even more adventurous than conquering forests, building railroads, discovering new lands, is the chance to pioneer in human relationships. Pioneering means "preparing the way for others." God is calling for leaders. Leadership will be assumed by someone—why not you?

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HYMN OF DEDICATION
BENEDICTION

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Dulcina Brown*

Three official languages were used in the worship services of the World Christian Youth Conference held last summer in Amsterdam: German, French, and English. Some delegates could comprehend all three; others, only one. But there was a spirit of good will, fellowship, and love that transcended all linguistic barriers. Delegates came away feeling that any internationalism that is really Christian must begin with love, rather than with law or organization. Hence, our

THEME FOR THE MONTH: *Love*

The worship services presented at the conference were typical of the form of worship in the particular church in charge: French Reformed, Hungarian Lutheran, the "free" church, African Negro, American Protestant, and Oriental. Excerpts from these services are included in the programs below, with the hope that groups using them will be able to catch something of the sincerity and reverence of the spirit in which they were originally presented. Poems and other apt quotations might be used to develop the theme; but with Armistice Day and Thanksgiving both coming in this month, it would seem more significant to use some of the Amsterdam material.

The special conference hymnal was *Cantate Domino*, published by the World Student Christian Federation, 13 Rue Calvin, Geneva, Switzerland. Some of the hymns found in this edition would be most helpful in creating atmosphere for post-Amsterdam conferences. It would also be desirable for all members of the group to memorize I Corinthians 13, preferably the Moffatt translation, so that it may be quoted each Sunday of the month. The readings given below will mean very little unless practiced ahead of time and given with a real appreciation of their significance—coming as they do from overseas.

November 5

THEME: *Love One Another*

CALL TO WORSHIP: Hymn, "Gather Us In, Thou Love, That Fillest All"¹

THOUGHT FOR THE DAY: This week our nation with others will again celebrate Armistice Day. There will be parades, mass meetings, displays of flags, the marching of soldiers, and in some communities church services. Many features of the celebration will be outwardly dramatic. As Christian youth, however, we must be essentially concerned with the attitudes of heart and mind that motivate any celebration of world peace and good will. Only when love for one another prevails can the world be assured of permanent peace. The program of the Amsterdam World Christian Youth Conference puts it thus,

"... We must love those of another confession, not in spite of their convictions, but *because* of them; not because we like them for their human qualities, but because we find them in the love of Christ. It is easy to be sentimental at this point by applying the rule only to situations other than our own. In that spirit to seek to meet those on our own doorstep who, claiming Christ as Lord seem also to deny all that we mean by our faith, is to be achieved only through a very humble and patient waiting upon God..."

"The rule of love demands unity. It was the prayer of Our Lord 'that they may all be one,' and His prayers are our laws. Love of Him draws us inevitably toward him, and in him to one another."

SOLO: "Christian Hearts in Love United"²

PRAYERS that love may prevail over hatred, and peace over warfare. These should be assigned ahead of time to four leaders, one for the countries of Africa, one for those of North and South America, one for those of Asia, and one for those of Europe. After the first prayer, let a solo response of the first stanza of "O God of Love, O King of Peace" be sung softly; after the second prayer, the second stanza, and so on.

SCRIPTURE: I Corinthians 13 (preferably the Moffatt translation), to be followed immediately by all or part of the same passage given in German and in French.

BENEDICTION: *Agnus Dei*

Leader—O Lamb of God that takest away the sins of the world,

Group—Have mercy upon us.

Leader—O Lamb of God that takest away the sins of the world,

Group—Receive our prayer.

Leader—O Lamb of God that takest away the sins of the world,

Group—Grant us thy peace.

November 12

THEME: *Love Greater than Fear*

SCRIPTURE: I John 4: 7, 8 and 18

MEDITATION: Today the world is full of fear and suspicion. Nations fear and distrust one another, workmen fear and distrust capital, capital fears and distrusts labor, one race fears and distrusts another. So it was even in the time of Jesus. But he through his beloved disciple has left the words just read, "Perfect love casteth out fear." Love is greater than fear, but mankind has been a long while realizing it.

On the great ocean liners that brought back to our land the three hundred twenty-eight Amsterdam conference delegates and the official visitors and observers, were also many refugees from oppressed peoples of Europe. Persecution or fear of persecution had driven them from their homes to seek a new land where kindness would prevail. Just at dusk one great ship sighted the Statue of Liberty silhouetted against the fading pink of the evening sky. As the vessel drew nearer, the sky grew darker until the figure of Liberty was but faintly discernible.

Then, lo! the light of the torch

went on, and what had seemed darkness was turned into a great ray of hope. Realizing they were reaching a land of freedom where fear does not prevail, some of the refugees broke down and cried for joy. Will they find, however, in this their new homeland, the mercy and kindness—the love—that they have come across the seas to find? (See "A Monument of Peace" on page 21.)

QUARTET: "Let There Be Light, Lord God of Hosts"

SILENT MEDITATION

STORY: "The Young Man with a Daring Dream"³

UNISON BENEDICTION: I Corinthians 13

November 19

THEME: *Love Greater than Charity*

HYMN: "O God, Beneath Thy Guiding Hand"

SPEAKING CHOR:

I sit and look out upon all the sorrows of the world, and upon all oppression and shame; I see these sights on the earth; I see the workings of battle, pestilence, tyranny; I see martyrs and prisoners; I observe the slights and degradations cast by arrogant persons upon laborers, the poor, and the like.

All these,—all the meanness and agony without end,

I, sitting, look out upon. See, hear, and am silent.⁴

SCRIPTURE: Matthew 10: 26-31

READINGS: (to be given by several different members of group)

The theme for the day is brotherly love. At first sight our text has little to do with love of one's neighbor. It says nothing about "works of charity" or about feeding the hungry or clothing the naked or visiting the prisoners or even about doing unto others what we would have them do unto us.

No, our text says something different. These things are not necessarily the expression of the distinctive Christian brotherly love. It is a kind of brotherly love that many unbelievers can and do exercise. But the Christian brotherly love of which the text is speaking gives an insight into the still more fundamental needs and distresses of contemporaries. . . . May God give us brotherly love in our hearts!⁵

The spear-thrust of the present tension in the world is economic. In simple, ordinary language the nations are fighting against one another over bread and butter. . . . The stronger nations by force of might, against right, starve, strangle and kill the weaker nations with the desire to accumulate material wealth and thus keep up worldly dignity and superiority.

This wicked struggle goes on at the cost of neglecting and ignoring the claims of the soul, which are more important than those of the body. The reason why the world finds itself in this chaotic condition is traceable to the fact that the soul is at a discount. God is brushed aside.⁶

* Found in teachers' section of *The Kingdom of Love*, by Blanche Carrier. Printed in the *International Journal*, Feb. 1938, page 29.

¹ Quoted in American group worship service at Amsterdam. Author unknown.

² Excerpts from Hungarian Lutheran worship service at Amsterdam.

³ Excerpts from South African worship service at Amsterdam.

* Director of Religious Education, Portland, (Oregon) Council of Churches.

¹ Found in *The New Hymnal for American Youth*, The Appleton Century Co.

² Found in official conference hymnal, *Cantate Domino*.

Consequences are linked to one another. When you turn a man away from the God of heaven, in letting him think that He is a Father who does not feed, you turn him inevitably towards earthly gods who, for their part, promise to feed, and who keep their promise provisionally. . . . They kill his soul but they feed his body.

The hungry man is not the man who has been forgotten by his Father, but the man who has been robbed by his brothers. . . . How has this come about? Through the wickedness of men? Undoubtedly wickedness, pride, the desire to be served, the thirst for pleasure, have increased the evil. But its original source is in the lack of love towards God, which brings with it a lack of faith, and this lack of faith brings fear for the morrow.

This lack of faith in the God of heaven—and here the most unfortunate are the least to blame—this lack of faith, as was natural, delivered men over to another god, to the god of the earth, to Mammon; and Mammon has persuaded them, falsely, that they would only have abundance by depriving their brothers, and would only have tranquility in their brothers' cares. You cannot serve God and Mammon, said Christ.

To sum up: There is no lack of bread. There is therefore no problem of bread. There is only a particular incidence of the problem of evil. From this point of view we can say: Famine is sin. . . . The bread of the body cannot be assured except to a humanity that is regenerated through Christ.

HYMN: "Where Cross the Crowded Ways of Life"

PRAYER that this November our thanksgiving may be something more than it has usually been; that we may share more than bread; and that the love that guides us as followers of the King of love may go with us all through the year. (Conclude with I Corinthians 13.)

November 26

THEME: Love Triumphant

CALL TO WORSHIP: Ephesians 3: 14-19

HYMN: "Father in Heaven, Who Lovest All"

UNISON SCRIPTURE: I Corinthians 13

READING:


"I have met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they will respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others so do they unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

"Love is the fulcrum supporting the hope of the world. Love is the one great untried factor in human relationships. Love is the song of the birds and the thunder of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus Christ. . . .

"When love shall become more generously the motive of our lives, conservatives and radicals alike will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems which we are compelled to face. Love does away with exploitation and oppression—love is the cure of envy and strife. Love is not softness—it is strength; it often takes supreme courage to love."

¹ Excerpts from address "Give Us this Day our Daily Bread," by Elie Lauriol of France, given at Amsterdam.

² W. C. Allen in "Service of Preparation for the Holy Communion" at Amsterdam.



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HYMN: "I Would Be True"

SCRIPTURE MEDITATIONS:

Boy: Hatred stirreth up strifes: but love covereth all sins. (Proverbs 10: 12)

Girl: By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:35)

Group: Sing first stanza "Shepherd of Tender (Eager) Youth"

Boy: Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:39)

Girl: But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. (I Thessalonians 4:9)

Group: Repeat first stanza hymn.

Boy: In all these things we are more than conquerors through him that loved us. (Romans 8:37)

Girl: If ye love me, keep my commandments. (John 14:15)

Group: Repeat first stanza of hymn

LEADER'S THOUGHT: There is much tragedy and sorrow in the world today. The hymn we are about to sing grew out of the personal tragedy of its writer. While in the prime of young manhood, George Matheson was stricken blind. The girl to whom he had been engaged felt that she could not go ahead and marry him under the circumstances. So losing both his eyesight and his prospects of a happy home

at once, he was in utter despair until he realized that there is a love that is greater than any disaster—a love that triumphs over pain and trouble. With this realization came the words of the hymn, "O Love that Wilt Not Let Me Go." As we sing it together, let us sing it with the note of victory that the writer found for himself, and that we personally and the world in which we are living can also find for ourselves. This was the keynote of the Amsterdam theme, "Christus Victor."

HYMN: "O Love that Wilt Not Let Me Go"

SILENT MEDITATION

BENEDICTION: Just as in the worship services of long ago, a triune benediction was given, so today our benediction will be given in three parts representing the three languages of our world youth conference:

French: Que la grace de Jesus-Christ notre Seigneur, et l'amour de Dieu, et la communion du Saint-Esprit soit avec nous tous, toujours. Amen.

German: Die Gnade unsers Herrn Jesu Christi und die Liebe Gottes und die Gemeinschaft des heiligen Geistes sei mit uns allen! Amen.

English: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

NOTE: These three languages should be used only if members of the group are able to use them with facility and in the spirit of reverence. Otherwise omit the first two.

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Films for Church Use

This is second in a regular series of reviews of films particularly suitable for church and church school use. These have been prepared by the Committee on Visual Education of the International Council of Religious Education.

Barabbas, a two reel 16 millimeter sound motion picture, produced by the Religious Film Society of London. It is being distributed by the Harmon Foundation, Division of Visual Experiment, 140 Nassau Street, New York, at a cost of \$7 a showing. This film is based on an apocryphal drama by Canon Sedgwick. It is the story of a man who believed that Jesus took his place on the cross.

The film opens during the beginning of the trial of Jesus before Pilate, when Pilate agrees to leave the decision as to whether Jesus or Barabbas shall be crucified to the crowd.

Meanwhile the scene changes to a dungeon where Barabbas and two of his followers are imprisoned. Barabbas, zealot, thief, and murderer, is a rough, brutish man, with so much vitality that even starving in the dungeon he does not cease to command the obedience of his men. Like Jesus, Barabbas is devoted to his people, the Jews; unlike Jesus, Barabbas carries on war against the Romans. In contrast to the dignity and great beauty of Jesus' words to Pilate, as he is being tried for his life, is Barabbas' violent yelling through the high window of his cell to the jailer, and to the crowd outside who are discussing whether one or both of the Jewish leaders will die for their revolt against Roman authority.

Then follow other contrasting scenes between the dungeon and the courtroom. Barabbas' mother, a devout follower of Jesus, comes to tell her son that Jesus told her that Barabbas would not die.

Back in the courtroom, Jesus and Pilate are talking. Pilate tells Jesus of the crowd's decision. Jesus answers, "Thou couldst have no power against me except it were come to thee from above." Against his will Pilate writes the order for the crucifixion.

The scene changes to the place of the crosses, silhouetted against the sky, the crowd looking up, leaving as Jesus dies. Too late to thank his Savior, Barabbas approaches with his mother. Barabbas says, "He died for me; I wish I might have known him." Mary and John are with Barabbas and his mother at the foot of the cross. John says "He has set men free by his love." Barabbas worshipfully repeats "He died for me."

Barabbas is a dramatic motion picture particularly suitable for use as part of a Sunday evening worship service; or as a basis for discussion at young people's meetings on such subjects as "Is it possible to accept Jesus' sacrifice as literally as Barabbas did?" or "Was the faith of Barabbas' mother in Jesus the dominating factor in his final freedom?" It is a motion picture which all who accept the sacrifice of Jesus will want to see, as an unforgettable expression of their belief.



CURRENT FILM ESTIMATES

Angels Wash Their Faces (Dead End Kids, Ronald Reagan, Ann Sheridan) (Warner) Dead End Kids, made city officials for week, go on lawless rampage, manhandle regular officials, catch crooks who framed their chum into prison. Preposterous stuff, glorifying gutter English, roughneck action, triumphant toughness of alley rats.

For A: Depends on taste *For Y:* No
For C: By no means

Bachelor Mother (Ginger Rogers, David Niven) (RKO) Entertaining, laughably absurd farce. Shop-girl heroine impulsively befriends foundling baby, and hilarious complications start when everyone assumes it is her own. Clever, sophisticated dialog, avoids offense. Ginger again demonstrates her ability as a comedienne.

For A: Very amusing *For Y:* Amusing
For C: Harmless

Four Feathers (Ralph Richardson, C. Aubrey Smith) (U.A.) England's Sudan campaign in the 80's provides thrilling background for grim, vivid military-adventure spectacle. Concerns young hero, branded a coward, who redeems himself by extreme daring, sacrifice, heroism. Fine technically, photographically, histrionically.

For A: Fine of kind *For Y:* Very strong
For C: No

Golden Boy (Wm. Holden, Stanwyck, Menjou) (Columbia) Strong, finely acted drama of emotional conflict in violinist-hero whose temporary desertion of music for financial success in fight ring fails to bring happiness. Mature romantic element with heroine of sordid past is important story element.

For A: Very good of kind *For Y:* Doubtful
For C: No

Hell's Kitchen (Margaret Lindsay, Ronald Reagan) (Warner) More typical toughness by Dead End kids, now inmates of Boys' Shelter where inhumane head causes death of one. Makes hero of crude illiterate who institutes new order. Preposterous stuff, with gang element adding violence and thrill.

For A: Stupid *For Y and C:* Poor

Hotel for Women (Linda Darnell, Ann Southern, Elsa Maxwell) (Fox) Alluring glamorization of working girls' lives in New York. Heroine is small-town girl who achieves incredibly swift success as advertising model, recovering sweetheart who had jilted her. Eye-appealing, artificial stuff, lavishly set. Sparkling, amusing dialog.

For A: Depends on taste *For C:* No
For Y: Sophisticated

I Stole a Million (Geo. Raft, Claire Trevor) (Univ) Dreary film of very dubious merit. Mal-adjusted hero's inability to face existing conditions turns him to career of crime, till long-suffering wife's plea that he give himself up is heeded at last. Depressing, unconvincing stuff creating undeserved sympathy for criminal.

For A: Depends on taste *For Y and C:* Unsuitable

Indianapolis Speedway (Pat O'Brien, Ann Sheridan) (Warner) Sensational auto-race thrill melodrama interspersed with newsreel shots of the annual 500 mile classic. Story tells of rivalry of brothers for race-driving honors, with some cheap elements in romantic complications. Noisy and unimportant.

For A: Hardly *For Y:* Doubtful
For C: No

It Could Happen to You (Stuart Erwin, Gloria Stuart) (Fox) Mixture of pleasing domestic comedy and mystery melodrama, with considerable footage devoted to unpleasant drinking party. Talented but meek hero is held for murder; wife's cleverness saves him and secures good position for him. Well directed, acted and written.

For A: Fairly good *For Y:* Better not
For C: No

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

Lady of the Tropics (Hedy Lamarr, Robert Taylor) (MGM) "Madame Butterfly" à la Ben Hecht. Socialite playboy on world yachting tour drops family and fiancée for tricky half-caste siren in Indo-China. Torrid romance. Oriental intrigue till smooth villainy brings heroine's suicide. Notable exotic role by Hedy.

For A: Depends on Taste *For Y:* Unwholesome
For C: No

Mr. Wong in Chinatown (Karloff) (Monogram) Mildly suspenseful, non-gruesome murder mystery. Chinese war general sends sister to America to buy planes. Rival crook forces attempting to steal plane funds lead to her murder and two others. Karloff as Mr. Wong smoothly detects killer.

For A: Hardly *For Y:* Fair *For C:* If it interests

Naughty but Nice (Dick Powell, Gale Page) (Warner) Lively comedy about prim young professor of classical music getting mixed up with popular song publishers, who turn his symphony into swing tune, trick him into contract, involve him in plagiarism suit. Amusing at times, overdone and tiresome at others. Silly title.

For A: Light *For Y:* Fairly amusing
For C: Unsuitable

Our Leading Citizen (Bob Burns, Susan Hayward) (Para) Serious controversial drama with timely theme—Capital vs. Labor, resulting in strike and bloodshed. Earnest preaching carrying patriotic message. Bob in straight role of fine lawyer whose ideals clash with young hero's until latter sees light. Much talk; vigorous action.

For A: Unusual *For Y:* Probably good
For C: Beyond them

Parents on Trial (Jean Parker, Johnny Downs) (Columbia) Attempt at earnest message on theme of too-strict parents. Wholesome qualities of supposed teen-age youngsters help much, but ridiculous attitude of girl's father and other unconvincing, melodramatic elements greatly weaken values.

For A: Hardly *For Y:* Doubtful *For C:* No

Quick Millions (Jed Prouty, Spring Byington) (Fox) Lively, elementary farcical doings of Jones Family in Arizona, whence they trek to claim supposed gold mine willed by relative. Find no gold, but crooks using mine for hide-out get family crazily entangled with law till real bandits are caught.

For A: Hardly *For Y and C:* Amusing

Stanley and Livingstone (Spencer Tracy, Hardwicke) (Fox) Elaborate, impressive composite of history, high adventure, African scenery and extraneous romance. More chronicle than drama. Two heroes divide interest, alternate success and failure defeat suspense. Great historical moments finely done, rest of uneven value.

For A and Y: Mostly good *For C:* If it interests

Star Maker, The (Bing Crosby, Louise Campbell) (Para) Another entertaining musical echo of the past. Episodic story, inspired by career of Gus Edwards, reviews his songs and child vaudeville acts which brought him fame. Many youngsters in cast and new 14 year old singing "find," Linda Ware, add interest.

For A: Good of kind *For Y and C:* Entertaining

They All Come Out (Rita Johnson, Tom Neal) (MGM) Authentic, informative prison film made in cooperation with U. S. Dept. of Justice. Exciting gang robberies at start, but mostly shows kindly efforts of prison staff to rehabilitate criminals. Human little story of regeneration of boy and girl involved with bank-robbing gang.

For A and Y: Good of kind *For C:* Too mature

Undercover Doctor (J. Carroll Naish, Lloyd Nolan) (Para) Plausible, convincing, well-acted film. FBI methods of tracking down criminals interestingly shown. Mainspring of plot is the vain effort of a prominent doctor, grown wealthy from undercover services to crookdom, to shake off his criminal association.

For A: Good of kind *For Y:* Doubtful values
For C: No

Under-Pup, The (Gloria Jean, Virginia Weidler) (Univ) Introducing talented 11-year-old singer. Does fine work as engaging child of poor but happy family who gets outing at rich girls' camp, triumphs over their snobbish treatment and rights many wrongs. Much appealing and humorous action, good cast, fine human values.

For A: Entertaining *For Y:* Good
For C: Very good

Winter Carnival (Ann Sheridan, Richard Carlson) (U.A.) Scrambled, long drawn-out plot centering around Dartmouth Winter Carnival and college romances. Young professor and glamorous divorcee, pursued by reporters, renew romance and tire audience with wavering on marriage question. Carnival sequences best feature.

For A: Only fair *For Y:* Probably entertaining
For C: Perhaps

Wizard of Oz (Judy Garland, Haley, F. Morgan, Lahr) (MGM) Famous old stage play glorified in gorgeous Technicolor amplified in typical Hollywood style. Fantastic dream experiences of little heroine picturesque and highly thrilling for all but over-sensitive children. Mixture of gaudy and sensational with striking and artistic.

For A, Y and C: Very good of kind

Woman Is the Judge (Otto Kruger, Frieda Inescort) (Columbia) Fine woman judge at murder trial learns culprit is her long-lost daughter, grown up in crime, who killed to prevent blackmail of mother. She resigns, takes over defense, wins, and marries long-devoted D.A. Passable little thriller.

For A and Y: Fair *For C:* Hardly

Women, The (Norma Shearer, Joan Crawford, Rosalind Russell) (MGM) Sophisticated stage play screened for wholesale broadcast in Hollywood glamour style. Devoted wife driven by dizzy, gossiping friends joins Reno divorce whirl. Much excellent acting offset by smart-aleck clowning and cheap wisecrack from all-woman cast.

For A: Good of kind *For Y and C:* No



WHAT'S HAPPENING

❖ A SIGNIFICANT PROGRAM of peace education was put on a year ago by the Peace Council of Greater St. Louis. It created such public interest that it will be repeated on a broader scale this year. Since others will be planning their peace education at or near Armistice Day, a brief description of it is given here:

The plan provides for an educational program, a poll of public opinion, and public interest through publication of the results. The following features are included:

On Armistice Day, November 11, at eleven minutes until 11:00 o'clock, meetings of groups of eleven people are called to order in hundreds of homes. At each meeting a radio is tuned in for the first of two broadcasts arranged to coordinate the program. It is a religious program, a memorial to the war dead and a rededication of the people to the cause of peace. Then follows a discussion period during which questions are raised about the issues of American foreign policy. Discussion sheets are furnished in order that points discussed will have a bearing on the questions to be filled out on the ballots later. Then comes another broadcast, during which several points of view are presented by the community's outstanding exponents of each. After this second broadcast, ballots are marked by the guests and left with the hostesses. A modest luncheon "recalling the privations of war days" follows. Each guest is permitted to contribute eleven cents to the educational work of the Council.

More than forty organizations in the city share in the work of the Council. The principal Protestant, Catholic, and Jewish religious groups are prominent in the membership. Last year more than 8,000 people were reached in the 400 home meetings and the 300 other meetings held in churches and clubs. The ballot was printed in both evening papers in St. Louis and hundreds of readers not otherwise participating filled out and mailed in ballots to the Council headquarters.

❖ A QUADRENNIAL Christian Education Convention is an important feature of the Church of the United Brethren in Christ. This Convention was held at Lakeside, Ohio last July with nearly 600 registered delegates representing twenty-eight annual conferences. In connection with it the Third National United Brethren Youth Congress, the Second National United Brethren Adult Convention, and a conference for children's workers were held. Fifteen topics or more were considered in seven simultaneous forums for adults, youth, and workers with children. Findings and resolutions of the Convention go to various boards and departments to be put into effect. The program was

the result of two years of careful planning.

❖ THE LAYMEN of the Protestant churches in over fifteen hundred cities and towns in the United States will share in the ninth annual observance of Men and Missions Sunday on November 19, this year. This observance is sponsored by the Laymen's Missionary Movement and has been commended to pastors and local churches by most of the Protestant missionary boards and some departments of men's work. Full information is available from the Movement at 19 South LaSalle Street, Chicago, Illinois.

❖ THE Western New York Summer School is preparing to celebrate next summer the twentieth anniversary of its founding. The school has been conducted at Silver Lake, New York, in cooperation with the New York state council. It has served many hundreds of students. The plans for the celebration of the twentieth anniversary include the building of a small endowment in order to insure the continuance of the school for another twenty years.

Brevities

A RECENT university study on the weekday schools of religion of Cincinnati and vicinity shows that these schools compare favorably with the public schools in their communities. . . . A study of 2000 convicted law-breakers in New Jersey shows that as children these people had a strong sense of the unfairness of teachers, attendance officers, cops, judges, and other adults in positions of authority. . . . A census official said that the U. S. 1936 religious census was the most difficult yet because it was the third survey relating to the churches and because the religious situation abroad created a fear of government interference with religion. . . . How many Sunday schools are like the large one whose secretary kept complete records for many years which could not be found recently when needed because some over-zealous house-cleaner had thrown them on the rubbish heap? . . . Dr. E. M. Ferguson quotes a friend of his as follows: "My old pastor in Scotland used to say that there were two things that had no warrant in the Word o' God; one of them was the Sabbath-school, and the other was Temperance."

Personal Notes

❖ REV. WILLIAM NORMAN COOK has succeeded Wallace M. Alston as Director of Young People's Work for the Presbyterian Church in the U. S. Mr. Cook has had extensive experience in the pastorate, in youth summer conferences,

and as a regional director for his church in the Synod of Appalachia. He began his new work September first. He will be warmly welcomed into the professional fellowship of young people's leaders of all the churches.

❖ MR. C. A. BROWN, General Secretary of the Gloucester County Council of Religious Education, New Jersey, died in his sleep August 20. In addition to his long service in Gloucester County, Mr. Brown had been active in the state council. A wife and daughter survive him.

❖ MISS HELEN LUNAN recently resigned as Girl's Work Secretary for the Baptist Board of Religious Education for Ontario and Quebec after two and a half years of service, to return to the teaching profession.

Wisdom and Vision

(Continued from page 21)

the kind man gave me food and this coat to wear," he said.

The man in gray gave Reuben warm food, and, while he was eating, the other man, so richly dressed, began to speak in Spanish. "I came from Spain because there I was to be killed. I am a good Catholic and had done no harm, but those who were not Catholic despised me. Here in this colony Roger Williams has been like a brother to me. Here I am free to follow the religion of my fathers."

The man in gray held out his hand to Reuben, saying, "And now I welcome you! My colony needs men strong enough to die—yes, and to live—for the faith they will be permitted to follow here."

As Reuben took his hand he cried, "You are Roger Williams, friend of the oppressed!"

Little by little the winds ceased and silence fell in the little hut. The Spaniard walked to the window and said, "Dawn is breaking." Taking his rosary he bowed reverently and began to tell his beads as he recited his morning prayer. Roger Williams took a Bible, read a psalm and knelt beside his chair to pray. Reuben, his heart full of joy and gratitude, led little Benjamin to the window. Then he drew his faded prayer shawl over his shoulders, and, facing the east, praised the God of Israel, for he had found a place of brotherhood and peace.

—ELMA E. LEVINGER

"Militarism does not consist in the existence of any army, nor even in the existence of a very great army. Militarism is a spirit. It is a point of view. It is a system. It is a purpose. The purpose of militarism is to use armies for aggression."

—WOODROW WILSON

The Sorrowful Star

(Continued from page 23)

AD: They called upon His name.

UR (Turning away in agitation, then, as the cry of a child is heard offstage, she turns back quickly): Listen!

AD: What was that?

UR: It's a little child earth spirit crying. He cried like that—on that first Christmas night long ago! Through him men must have learned that reverence and tenderness for childhood which are the very essence of divine Love. Come, Adriel!

(The park bench is slowly illumined, showing the LABORING MAN sitting upon it, his dinner pail beside him. His face is tortured by uncertainty. So immersed is he in his problems that he hardly notices the YOUNG WOMAN who enters, left, and walks slowly back and forth in front of him. She wears a long cloak and a scarf wrapped, Madonna like, about her head, and she carries a child wrapped in a blanket. Finally the man stirs and looks at her curiously.)

LABORING MAN: I say—You could sit down, you know.

YOUNG WOMAN (After a moment): Yes, I suppose I could. (She sits wearily on the other end of the bench.)

L.M. (Peering at the child): Poor little tyke! Cried himself to sleep, didn't he? (After a pause) How old is he?

Y.W.: Three months. Today.

L.M.: I got one four months. Girl Named Mary, after her mother. Yours a girl?

Y.W.: No. A boy.

L.M.: I got some boys, too, three of em. That's why we were so glad, Mary and me, when this one was a girl. (After a pause) I hope you don't mind my talkin'.

Y.W.: No. I don't mind.

L.M.: When things ain't goin' so good, sometimes it helps to talk to somebody. (After another pause) Are you—hungry?

Y.W. (Lifting her head): Hungry? Yes. I suppose so.

L.M. (Opening his lunch box): I got a sandwich here. I didn't feel much like eatin' after—(He holds out a sandwich.)

Y.W. (Eyeing it hungrily): Sure you can—spare it?

L.M.: Sure. (She eats it with the eagerness of a famished person) I reckon you ain't eaten much lately. (After a pause) If I ain't bein' too bold—where's his pa? (Indicating the bundle in her arms)

Y.W.: Dead.

L.M. (With awkward sympathy): Oh—I say—How'd it happen?

Y.W. (Briefly): He worked in the mines. Coal mines. He was killed.

L.M.: Tough luck. I hope you got plenty of compensation. (As she shakes her head) Got some, didn't you? (As she shakes her head again) Well—the dirty skunks! Couldn't you make 'em—

Y.W. (Dully): He was killed in a strike. A policeman shot him.

L.M.: Oh!

Y.W.: He wasn't bad, like they said. He was just—desperate. Workin' so hard all the time and gettin' nowhere—and the

baby comin' and all. That night he went out picketin' he said if they could just win the strike and get a little more pay, we could maybe make a down payment on a little house by Christmas. That was all he wanted, just enough to buy things for me and the baby. He wasn't dangerous, like they said.

L.M.: What you goin' to do now? Find a job?

Y.W.: I've been tryin'. For two months.

L.M.: I know. Times is hard.

Y.W.: The Charity Bureau could find me a job, if I didn't have—him. They've got a family all picked out to—(Her voice breaks) to adopt him.

L.M.: Poor kid! I guess you're worse off'n I am.

Y.W. (Looking up): You're in trouble, too? (He takes a slip of paper from his pocket and shows it to her) Oh! You're—

L.M.: Yeah. Fired. And a wife and four children waitin' for me. On Christmas Eve.

Y.W.: Oh! I'm sorry.

L.M.: I don't mind for myself—not much. You see—I was waitin' till tonight to get their presents. Out of my pay check. Tommy wanted a cart and Billy a cowboy suit and Junior a little train with red wheels on the engine. (Another pause) Which do you think I ought to give 'em? Empty stockings or empty stomachs?

Y.W.: Oh—I don't know. Christmas should be a time of rejoicing for children, with green trees and stars and lovin' arms and—and angels. Do you s'pose there really are—angels?

(URIEL steps toward the two, face pitying, arms outstretched.)

L.M.: Little good it would do us if there was. It ain't bright lights and singin' we need. It's food and clothes and jobs—(URIEL draws slowly back. The LABORING MAN rises.) Well, I'll be gettin' along. (He turns at exit, left) Merry Christmas!

(The YOUNG WOMAN sits motionless holding her child, looking very much like a Madonna. The light grows dim about her, until she is in darkness.)

ADRIEL: You see! Wherever we go there is only trouble and sorrow. Let us return, Uriel, to where there is love instead of hatred, harmony instead of discord!

URIEL (Sadly): Poor blind, blundering earth spirits! With all the abundance of a fruitful world, they have not yet learned how to keep a child from being hungry.

AD (Eagerly): Come! We have seen enough!

UR (Turning undecidedly, then turning back again): No—we can't go yet. Let us try just once more. Let us seek out His followers who bear his name—those who call themselves Christians. (An organ is heard, very softly, in the distance) Listen, Adriel! There is harmony! (Voices begin to sing very softly a Christmas hymn. "Silent Night" is suggested.) It is His followers, Adriel! They are celebrating his birthday in one of his own temples of worship. Surely there we will find his spirit!

Curtain

(During the interlude the voices continue to sing the Christmas hymn, becoming gradually louder.)

FOURTH EPISODE

(The curtains part to show the nave of a church. In the center, rear, is a white altar, with candles burning. A choir of young people is grouped in the foreground, at either side and as the curtains are opened, they sing a Christmas hymn or anthem. They may be vested or not, as desired, and the music may be an elaborate anthem or a simple Christmas carol. It should be brief. After they have finished singing they break up informally, and all but a group of four girls leave the platform.)

1ST GIRL: We can't do any more rehearsing until the pageant director gets here. What shall we do? Just wait around?

2ND G: We might be getting into our costumes.

3RD G. (With a sly glance at the SECOND): Anne likes the sensation of being an angel, I suppose. It's such a novelty.

1ST G: It's lucky you didn't have it on last night, Anne. Its wings would sure have been singed by the bright lights.

4TH G. (Dropping down on some convenient article of furniture): I've been shopping all day, and I'm dead tired. Every year it gets worse picking out presents for people. If you could only tell how much other people were going to give you, it wouldn't be so bad. Last year I gave my cousin Jennie a perfectly grand compact that cost three fifty, and she gave me a bottle of perfume that must have come from the ten cent store.

3RD G. (Standing in front of the altar and arranging the candles): Christmas doesn't excite me any more, does it you?

1ST G: I'm excited this year. There was a big long box delivered at our house yesterday, and I'm dying to know if it's a fur coat.

2ND G: You lucky thing! There won't be any fur coats at our house this year. Dad says business is terrible.

1ST G: Well, my dad says so, too, but that's nothing new.

3RD G: I wish the director would come so we could start rehearsing.

1ST G: It's all right with me if she never comes.

2ND G: Betty's still mad because she wasn't chosen for the chief part.

1ST G (Indignantly): I'm not, either. But I do think this new director made some pretty queer choices. My mother couldn't believe it when I told her that a colored girl was going to play the part of Mary.

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4TH G: Of course Marion isn't exactly colored.

1ST G: I'd like to know why not. She has colored blood in her. She's a mulatto, and that's even worse.

3RD G: The director picked her because she can sing so well. But of course it is sort of odd.

2ND G: Almost sacrilegious. Having anybody that isn't white play the part of Mary!

1ST G: My mother almost had me get right out of the pageant when she heard. She couldn't believe they'd do such a thing here in this church. She may even resign from the church board in protest.

3RD G: If Marion had some obscure part, it wouldn't be so bad. But Mary—

4TH G: Yes, and Anne and I have to kneel before her. Of course we're kneeling to the Christ child, not to her, but it seems queer—kneeling before a Negro!

(During the preceding conversation a FIFTH GIRL has entered, left, and stood unobserved. She is dark skinned, and her features suggest Negro contours, but she is attractive.)

5TH G. *(Coming forward suddenly and speaking in a low, tense voice)*: You needn't worry. You won't have to kneel before me. I wouldn't be in your pageant now if—if my life depended upon it. There are lots worse things than being dead.

1ST G. *(Rising quickly)*: W—why, Marion—we—we didn't know you were here—

2ND G. *(Much embarrassed)*: We—we're sorry—

5TH G. *(Dully)*: It doesn't matter. I'm used to it.

3RD G: We hope you'll be in the pageant. It will upset things terribly if you don't, this being the last rehearsal. And you've got the song all learned.

5TH G: The director sent me to tell you to come to the vestry.

1ST G. *(Hurriedly)*: Then we'd better go right now. *(They go out hastily, glad of an excuse. The FIFTH GIRL stands silently for a moment, then with a little cry she huddles down beside the altar, leaning her face against her hands. Distant music is heard very softly playing the melody of "Nobody Knows the Trouble I've Seen.")*

5TH G. *(Lifting her face. Brokenly)*: Oh, God—why don't you help us? *(URIEL comes toward her comfortingly, holding out her arms.)* No—no! We don't want any visions! We don't want to see angels! All we want is for people to be kind! *(She holds the kneeling position a moment longer, then the lights grow dim about her, and she slips out, left. The music continues softly, dying finally away.)*

ADRIEL: I'm not staying any longer. I can't bear it.

URIEL *(Standing sadly before the altar)*: Adriel! Don't go!

AD: These are His followers, you say, and, behold, we find the spirit of love not even among them. Nay, I think they are the worst of all, because they have learned to hate less crudely. They piously refuse to draw the sword against their enemies but slay the spirits of their own fellows by envy and petty prejudice and whispered tale bearing. Come, Uriel, let us leave this Sorrowful Star with its blind, bigoted, tragic little earth spirits! Let us go back to where the universe moves, as it was intended, in harmony instead of discord!

UR *(Shaking her head slowly)*: Go if you must, Adriel. I cannot.

(She turns toward the altar and stands beside it, head bent sorrowfully. ADRIEL stands for a moment watching her, then goes out, right. The organ plays very softly "It Came Upon the Midnight Clear" as the episode proceeds.)

UR *(Reminiscently)*: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a savior. . . ." *(She drops slowly to her knees beside the altar.)* Was your life of love lived in vain, Fairest of all Earth spirits? Is there no Hope?

(The CHRISTIAN HOPE enters, left. She is a tall figure, moving slowly and gracefully. She may be dressed as desired. A suggested costume is a long loose robe of pale blue, with a filmy outer garment of deeper blue studded with stars.)

HOPE *(Gently)*: Did some one call me?

UR *(Looking up)*: Beautiful stranger—who are you?

HOPE: Don't you remember? I came with you on that night long ago, but when you returned, I stayed. I am the Angel of Hope which His coming brought to this Sorrowful Star.

UR: I see nothing but darkness and suffering and despair.

HOPE: Were you not one of those who sang the divine promise of a world in harmony with the infinite? Have you forgotten already the words of your song?

UR *(Softly)*: "Glory to God in the highest, and on earth peace be among men of good will." *(With sudden passion)* But where in all this Sorrowful Star is there peace, and where can men be found with good will in their hearts? Lo, twenty centuries have passed, and still men hate their brothers. Still justice is offered for sale in the market place, and little children go hungry. Can you stand and behold the suffering and sorrow of the earth and believe that the vision of peace and good will was aught but a dream?

HOPE: A dream, yes. But behind the dream is the Dreamer—and the inescapable patience of the Eternal. What if it be twenty centuries or twenty aeons? The dream must triumph.

UR *(Shaking her head)*: I see nothing but darkness.

HOPE: There shall be light.

UR: I see nothing in all the earth but hatred and sin and greed.

HOPE: There shall be love and righteousness and mercy.

UR: How can these things be? For only the earth spirits themselves can fulfill the dream which is in the heart of the Eternal.

HOPE: The earth spirits shall fulfill the dream.

UR: How? How can love triumph on the earth if on the Love King's own birthday even his own followers have not the dream in their hearts?

HOPE: Come. I will show you. *(She stretches out her hand to URIEL, and together the two go out, right.)*

Curtain

Musical Interlude: The mood to be desired is one of quiet and meditation. "Largo," from the "New World Symphony" is suggested.

FIFTH EPISODE

(URIEL and HOPE are during this episode observers. They may stand either in some central spot offstage or on a slight elevation at the rear of the platform. No specific directions are given for the arrangement of the characters in this episode, since the facilities of the producing groups will differ widely from each other's.

Where there are two platforms on different levels, one may be used by the two angels, the other by the principal actors in the episode. Where there is an especially large platform, the four groups of actors in the episode may be in place, if desired, at the time the curtain rises, each being spotlighted at the proper time. In most cases, however, it will be desirable to arrange each group of characters just before the time of their appearance, with blackouts between. Since no effect of magic is intended, the characters may take their places naturally and with leisure, rearranging the properties as necessary.

It may facilitate the arrangement of the groups to have two areas of action, as in the preceding episodes, one on the left side, the other on the right. If this is done, the essential properties may be in place before the curtain rises: i.e., the table used by the FIRST CHRISTIAN may be utilized by the YOUNG PEOPLE who appear near the close of the episode, and the pulpit or stand used by the THIRD CHRISTIAN may be in place throughout the episode on the other side of the platform.)

(As the musical interlude ceases, the organ begins to play a new theme in stately and dignified mood, preferably some well known selection by Johann Sebastian Bach.)

URIEL: Listen! That music! It is more than human. It is divine.

HOPE: That is because it is the touch of a master. He who plays has won for himself the acclaim of a continent.

UR *(Listening eagerly until suddenly the music dies away)*: Why has he stopped playing? I would hear more. Let us go and find him.

HOPE: Yes. We shall find him. Come with me to where men suffer and die in

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the darkness of ignorance. Behold him in the midst of misery and suffering unspeakable—a Christian healing.

(The figure of the FIRST CHRISTIAN comes slowly into prominence. He is a tall, handsome, powerfully built man. He wears the white coat of a physician. Before him is a simple operating table, on which lies the figure of a man, an AFRICAN, his body covered by a sheet, his black face visible.)

1ST CHRISTIAN (*Gently*): "Don't be afraid! In an hour's time you shall be put to sleep, and when you wake you won't feel pain any more."

UR: But—the music—the player—

HOPE: It is he. He is one of those who have given up wealth and ease and the plaudits of men and dedicated their lives to the healing of men's bodies and spirits. Here in the darkest places of the earth he who once possessed the acclaim of a continent labors patiently to relieve the sufferings of another race.

UR: Why does he do it?

HOPE: Listen, and he will tell you.

1ST C. (*As if meditating with himself*): "How can I describe my feelings when a poor fellow is brought me in this condition? I am the only person within hundreds of miles who can help him. Because I am here and am supplied by my friends with the necessary means, he can be saved. This does not mean merely that I can save his life. We must all die. But that I can save him from days of torture—that is what I feel as my great and ever new privilege. Pain is a more terrible lord of mankind than even death himself." (*After a pause, as the light dims slowly*) "The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awakening. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: 'I've no more pain! I've no more pain!' His hand feels for mine, and will not let it go. Then I begin to tell him that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people give them money to live here and cure the sick Negroes." (*The light grows slowly brighter again*) "The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side and feel that we know by experience the meaning of the words, 'And all ye are brethren'.¹"

(The tableau is held for a few moments, the FIRST CHRISTIAN holding the hand of the black man and looking down into his face, then it is blacked out. There is a short musical interlude, continuing the theme used between the fourth and fifth episodes, then the voice of the SECOND CHRISTIAN is heard.)

SECOND CHRISTIAN (*Still in darkness*): O God our Father—

HOPE (*Stretching out her hand to URIEL*): Come. Come with me to where the soil of far places is watered by women's tears and the rivers run red with blood. Listen, and you will hear

above the tumult of death the voice of a Christian praying.

(The figure of the SECOND CHRISTIAN is slowly illuminated. He is small and slight, and there is an Oriental cast to his features. He is kneeling in prayer.)

2ND C: "O God our Father, we beseech thee for peace. Bring to an end the present agony of conflict. Cause us to renounce the error of depending on brute force and militarism for ultimate solutions. That peace through love is the only way to ultimate victory—make this clear to all souls. Teach all nations that the one and only way to make a contribution to the world is through the cross."

VOICES OFFSTAGE. "Pacifist!" "Traitor!"

2ND C. (*Rising from his knees and turning toward audience*): "Our sad world seems at present under the dominion of violence, ignorance, and cruelty. Worldly power is on the throne clamoring for the joy of a passing victory by trampling down the Cross. My brothers and sisters in Christ, pray for the realization of Christ's Kingdom. Pray for my country that God may forgive her sins. Let us pray on and on, never doubting the final victory of Our Lord."

V. Os. (*More insistently*): "Pacifist!" "Traitor!" "He is against the nation!"

2ND C: "The soul transcends national boundaries. The soul takes no note of color or race. The soul is an internationalist."

V. Os: "Pacifist!" "Betrayer of his country!" "Kill him!" "Kill the traitor!"

2ND C (*Turning toward the voices and standing with arms outstretched*): "All right. Do with me what you will. It is through love manifest in the lives of His followers that Christ may conquer the world. If you want to kill me, I am glad to die for the peace of the world."²

(He holds the position for a moment, then the light about his figure slowly fades, and the scene is blacked out. There is a continuation of the musical theme used previously, while the next characters are taking their places.)

HOPE: Behold—one of those who are willing to suffer and die in this day for the sake of their faith.

(The figure of the THIRD CHRISTIAN is slowly illuminated. He stands in quiet dignity, his face calmly lifted to the light. He wears the robe of a preacher and stands behind a small stand or pulpit. Not too close to him, in the shadows, stands the straight, stern figure of a MAGISTRATE. Or, if it seems desirable, the part of the magistrate may be taken by voices offstage.)

MAGISTRATE: The state is the supreme authority of man.

THIRD CHRISTIAN (*Quietly, not turning his head toward the MAGISTRATE*): God is the supreme authority.

MAG: The state demands the totality of man's life—his very soul.

3RD C: Only God can command the whole soul of man.

MAG: You must preach only that which the state permits.

3RD C: We as ministers of God are called upon to serve the people with the Truth.

MAG: He who is not obedient to the state is its enemy.

3RD C: The government you have established despises the simple fundamentals of law and justice. It is devoid of brotherly love. Obedience to this government is disobedience to God. We ought to obey God rather than man.

(Here the MAGISTRATE steps forward out of the shadows, pulls the THIRD CHRISTIAN violently from behind the pulpit, and binds his hands in front of him with chains. The THIRD CHRISTIAN submits quietly and without resistance. If the part of the magistrate is taken by voices offstage, the lights may be slowly dimmed at this point, then the THIRD CHRISTIAN may appear in front of the pulpit, his hands bound in front of him with chains.)

3RD C: "I am firmly convinced that all attempts to place obstacles in the way of the Holy Gospel must serve the sole purpose of increasing its compelling force. I see this clearly as a result of my own imprisonment. I should like to say to everyone: be of good cheer. Our Lord God is going forward. . . . This is the victory which overcometh the world, even our faith!"³

(The music of "A Mighty Fortress is Our God" is heard. The THIRD CHRISTIAN holds his triumphant pose for a few moments, then the tableau is blacked out. There is a musical interlude while the next characters take their places.)

HOPE: Listen to the voice of the Christian Youth of the world.

(A table is slowly illuminated, about which sit three or more YOUNG PEOPLE. One of these, in the center, is prepared to make the statement for the group. If desired, they may be dressed in the costumes of different nationalities.)

YOUTH (*Reading*): "Nineteen hundred years ago there lived upon the earth One who sounded the depths of the human soul and reached the heights of spiritual experience and life as none has ever done. He laid the foundation of our church. He prayed for the coming of his Father's Kingdom, where God's righteous will should be done on earth. We share in his hope and pray that prayer with him."

"After nineteen centuries, however, we find that will unrealized. The Kingdom of Love has not been established upon the earth. Calling ourselves Christians, we have not built upon the earth a Christian society. We have taken the world of beauty which God had provided and filled

(Continued on page 43)

¹ From the published statements of Martin Niemöller.


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¹ From *On the Edge of the Primeval Forest*, by Albert Schweitzer. Used by permission of the Macmillan Company.

² The words of the second Christian are, except for slight omissions and variations, quotations from the published writings of Toyohiko Kagawa.

Juniors and Labor Problems

(Continued from page 14)

and workers—scientists in laboratories, men cleaning dumps, communication, road building, mining, construction, strikers, and farmers. The children composed a litany for the title page. They called it "Our Litany of Workers," and it reads as follows:

LEADER: For scientists who work to make our food, water, and milk safe

RESPONSE: We thank thee, Lord.

LEADER: For men who make it possible for us to have bread

RESPONSE: We thank thee, Lord.

LEADER: For people who work at machinery that we might have comforts

RESPONSE: We thank thee, Lord.

LEADER: For laborers who make it possible for us to have newspapers, magazines and books

RESPONSE: We thank thee, Lord.

LEADER: For the people who raise sheep for us to have warm clothing

RESPONSE: We thank thee, Lord.

LEADER: For workers who make it possible for us to communicate with each other

RESPONSE: We thank thee, Lord.

LEADER: For all the workers who make it possible for our lives to be pleasant

RESPONSE: We thank thee, Lord.

The last phrase "For all the workers who make it possible for our lives to be pleasant" may sound like smug complacency to the casual reader, but it is not. The children included it with an understanding that everything which they had taken for granted in their lives depended really upon all the people about whom they had studied.

Along with this book they made another so that they would not get to thinking that "America is all bad." They illustrated the hymn "O Beautiful for Spacious Skies," in which they put "nice" things, such as a doctor bandaging a hurt child for the phrase, "Crown thy good with brotherhood," and an old New England church for "God shed his grace on thee."

Now these fifth and sixth grade girls are ready for a new unit—possibly on race relations. Juniors are not ready for a study of social and economic problems. Try it and find out.

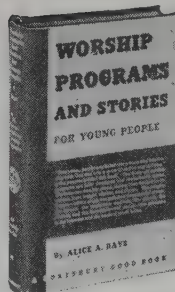
The Family Camp

(Continued from page 10)

There were sharp differences of judgment; we represented very different theologies and educational philosophies at certain points; but the common need, and the common search for that which would supply it, was so much larger than the differences and was so a part of the democratic process, that we felt a new enthusiasm for our task and opportunity as families—and to some I know it became a spiritual adventure.

Should there be another one like this? No exact copy would be possible or even desirable. But some of the basic procedures, some of the creative opportunities, some of the explorations into potential family life and sharing must be repeated, not only at Conference Point and other similar situations, but in many many communities if our homes are to become vitally Christian in purpose and method.

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212b	CHILDREN'S WORK IN THE CHURCH. <i>Mary Skinner</i>	60 cents
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Dr. Knapp Goes to World's Association

(Continued from page 7)

help to work out the new relations being established with the World Council of Churches and other world agencies, and bring to this larger field the spirit and abilities that have marked his services in the International Council. The Council yields him up with regret but with satisfaction that the new relationships will involve many contacts with his old friends.

Dr. Knapp, Mrs. Knapp, and Bert moved to New York the last of August and now reside at 3 Park Lane, Mt. Vernon, New York.

Christian Laymen—A Field or a Force?

(Continued from page 15)

My conviction is that they are both.

In their lack of knowledge of the true situation they constitute a field that the church must concentrate all its resources to cultivate.

In the intrinsic power they represent they are a force which, once released on this problem, can conjointly with the able and resourceful professional leadership of the church, give amazing impetus to this greatest business of all—the business of the Kingdom of God.

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Guiding Beginners in Worship

(Continued from page 24)

the country flowers are at their best. Children should have opportunities of handling them, arranging them in bowls, smelling their sweet perfume, and enjoying their bright colors. A sense of wonder is awakened through such experiences and through the asking of questions, such as these: "Where did they come from? How did they get their bright colors? Where did they get their sweet perfume?" The song, "Wonder," in *The Little Child and the Heavenly Father*,¹ Part 3, may also aid in the awakening of a sense of wonder. The leader of little children should not be in too big of a hurry for the answer, "God." She should give the children first-hand experiences with lovely flowers, raise questions and sing songs to set them to wondering, and then let them think and continue to wonder until they discover for themselves—*God*. When they have made this discovery, she should be ready with a prayer or song of thanks which expresses to God the joy they feel. Some suitable songs are: "Glad Song,"² and "Thank You, Father," in *Lessons for Christian Living*,² Third Quarter, 1936-1937.

When leaves begin to change to autumn colors and fall from the trees, little children should have opportunities of enjoying them. Teachers in city churches bring into their rooms autumn leaves for the children to look at, handle and play with. The children pretend they themselves are trees and from their outstretched arms fall the autumn leaves. The song, "Autumn Leaves," given herewith, may accompany this play experience and help to provide a moment of worship. Little children who have not been acting as trees gather up the leaves and take them to their teachers to help make their beginners' room look pretty. As they help fasten the leaves to a burlap screen or dado, "Autumn Leaves" may again be sung.

Worship Centering Around Thanksgiving Day

When we ask our children, "For what shall we thank God today?" they name the same few things over and over again. Their prayer experience needs to be broadened. They must be helped to feel gratitude not only for things of materialistic value but those of intrinsic value as well. The book, *A Child's Grace*,³ may serve as an aid in widening the circle of things for which the children give thanks. If this cannot be purchased, home-made picture prayer books are a good substitute. On the cover of each book may be a

picture of a child praying. "Here is a child who is glad for many things," the teacher may say. "She is talking to God about them. Let us see what she is talking about." One book may illustrate this prayer:

Thank you, God, for winds that sing,
And for the birds that fly,
Thank you for the pretty flow'rs,
And for the sunset sky.

Thank you for the autumn leaves
And for their colors bright,
Thank you for the big, round moon,
And twinkling stars at night.

Another book may picture mother's love and father's companionship. Each teacher may work out prayers to suit the needs of her group.

Worship Centering in Christmas Experiences

As soon as Thanksgiving Day is over, our thoughts turn to Christmas. A child always feels happy when he or some member of his family has a birthday. We want him to feel happy on Christmas Day because it is Jesus' birthday. He does not rejoice over the birthday of a stranger; consequently, he must be acquainted with Jesus "who went about doing good," if he is to experience real joy in Christmas as his birthday. Through the use of pictures, Jesus' love for people and his desire to satisfy their many needs can be very simply recalled, or told for the first time. The stories need not be given in detail; little children like to get to the climax quickly. For example:

"Here are some weary fishermen. They have been working all night and haven't caught anything. Jesus helped them. . . . Many people brought sick friends to Jesus. Jesus did not want them to be in pain. Whenever he could, he helped them. . . . Once some mothers brought their children to Jesus. How eager the children were to be near him! Some men tried to send them away. They said, 'Jesus is busy. He has no time for children.' But Jesus said, 'Let the little ones come to me. . . .'"

These brief stories about pictures are only suggestive of the type of thing that can be done in a limited time. This should help each child to think and feel: "Jesus was a good helper. I love Jesus." Such an experience may lead to worship and to a genuine feeling of gratitude as the children pray: "Dear God, thank you for Jesus. We are glad that Christmas Day is his birthday." The above preparation is basic to a Christian celebration of Christmas.

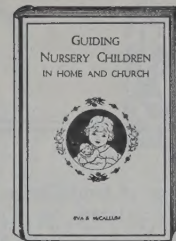
Correction

In the list of *Graded Curriculum and General Program Materials*, on pages 36 and 37 of the September 1939 issue of the *Journal*, the prices of the following publications are as indicated here, rather than as given in the list:

BROOKMAN, ALICE. *My Own History of the Christian Church*. \$.75.

MCMASTER VERNON. *A Tour of the Prayer Book* (Title originally given as *Meet Your Prayer Book*). \$.60.

MOSELEY, F. A. and J. E. *Using Drama in the Church*. \$.30.



GUIDING NURSERY CHILDREN IN HOME AND CHURCH

By EVA B. MCCALLUM

This is a book of guidance and source materials for the leader of the Nursery Class and for the mother.

It gives full and detailed suggestions for procedure in the church school group and in the home.

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It is not a set course with dated lessons, but the materials are to be used when, in the judgment of the leader, they are most suitable. \$1.50.

STORY PAPER FOR THE CHILD

Nursery Stories is a four-page leaflet, one for each Sunday in the year. These are grouped in four parts.

On the first page is a picture, either for one of the biblical stories or a picture of child life. On the fourth page is a story related to the picture.

On the inside pages will be found suggestions for the parents. If a child does not attend the school this constitutes the guidance for the home. Price, 15 cents per set of 13 with 1 guidance leaflet.

GUIDANCE FOR PARENTS

With each of the four parts of Nursery Stories there is a four-page leaflet of guidance for the parents. They are to assist the parents in the religious nurture of the child; and to make clear the purpose and procedures in the church school.

THE SET OF TEN LARGE PICTURES IN COLORS

Two pictures are from the life of Christ: Feuerstein's "The Holy Night," Plockhorst's "Christ Blessing Little Children."

The other pictures portray events of the child's life accurately and artistically.

These are drawn exclusively for this set and are reproduced in soft colors on heavy cream cardboard. Price, per set, \$1.00.

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¹ Songs for the Pre-School Age, by Shumate.
² Photographs by Harold Burdekin, E. P. Dutton Company, New York, \$1.50.

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NEW BOOKS

The Message of Jesus Christ. By Martin Dibelius. Translated by Frederick C. Grant. New York, Scribner's, 1939. 192 p. \$2.00.

A translation of a little book published in 1935 which gives the results of the movement in New Testament scholarship known as Form Criticism as applied to the oldest materials in the Gospels—those earliest records and traditions of Jesus words and works possessed by the early Christians before the Gospels were written and out of which they grew. The book thus seeks to answer the question, What really is the heart of Christianity?

The early gospel texts themselves are first presented under the heads *Early Christian Preaching, The Old Stories, Parables, Sayings, Great Miracle Tales, Legends*. Part II, in the brief compass of sixty pages, gives the explanations of how the texts were located and by what right they are designated as among the earliest records.

Dr. Dibelius' selection of Gospel materials represents a fresh translation from the Greek of the Gospels, back of which lies the Aramaic in which Jesus taught. The translator of Dr. Dibelius' work has succeeded admirably in matching his fresh, vigorous, vivid style. Before becoming too much concerned about the meaning and method of Form Criticism and the *Explanation* contained in Part II of the book, let the reader read silently and aloud the selected texts. He will gain a new and deeper appreciation of the heart of the New Testament. After reading Part II he will wish to re-read the texts and come back to them again and again.

Part II is scholarly but not unintelligible. In simple language that all who read can understand, the author presents the basic viewpoints and methods of Form Criticism and applies these through abundant illustrative material to each of the various forms of texts presented. The attempt to present the earliest Christian tradition in its original form is based on two presuppositions. The first is that the Gospels "were compiled out of narratives and sayings which were already known among the Christian communities." The second is that "the origin of this early tradition is most closely connected with the faith of those early Christians, but not so closely with their knowledge—or their desire for knowledge."

The Gospel writers were preachers and teachers, common folk, not biographers or learned literary men. They believed that their generation was to experience the end of all things, and they were fired with a missionary zeal to relate to others what they had seen and heard in Galilee. They preached and taught the message of Jesus the Christ and the coming Kingdom of God.

This book is indispensable as a part of your own reading program of personal growth and to all others who hold any responsibility in the teaching work of the church.

—O. M.

The Teaching of the New Testament. By A. W. F. Blunt. New York, Macmillan, 1939. 88 p. 60 cents.

It is the thought of the author in preparing this volume to give, in a simple style, a bird's-eye synopsis of the New Testament. He says in part: "The object of this little treatise is to give to non-specialist readers and teachers of the New Testament some unitary spiritual idea of God's purpose, around which to group the mass of detailed material which so many of them are at present compelled to use piecemeal." The book attempts to show how the New Testament books came to be written, what purpose they were to serve, what relation the New Testament has to the Old Testament and how the purpose of God is at work in both. And "finally," says the author in his Introduction, "we shall try to set out the doctrinal significance of our Lord's life and death and Resurrection, and of the Church which rose from these events, in relation to the one great issue and purpose, which, spiritually speaking, is the spinal column of the whole Bible."

—F. S.

Do Adolescents Need Parents? By Katharine Whiteside Taylor. New York, Appleton-Century, 1938. 380 p. \$2.50.

This book is especially good for parents and anyone working with adolescents. The author has had long experience in child training, and is herself the mother of three children.

The first part of the book sets forth the difficulties adolescents face both in themselves and in the world, the basic importance of a satisfactory parent-adolescent relationship, the specific strains of the adolescent period which tend to undermine the relationship, how the needs of the parent if unfulfilled interfere with the wholesome development of their children, and the ways in which parents can find a good life for themselves, and give their adolescents the understanding and affection they need. The second part of the book discusses the adolescents' problem of developing their potentialities for satisfying relationships with people of both sexes with varied interests and skills, for vocational adequacy, for happy marriage, and of evolving a scheme of values and a feeling of purpose which will tie all things into a meaningful whole. There is constant and helpful reference to actual cases throughout the book and the bibliography is in itself valuable.

Religious educators will be particularly interested in chapter nine on "A Living Religion." Mrs. Taylor states, "The test of religious growth is not what an individual has learned, nor the theories he has evolved for himself, but what he has become through the living religion within him."

—I. L. K.

Moses and Monotheism. By Sigmund Freud. New York, Knopf, 1939. 218 p. \$3.00.

The application of Dr. Freud's well-known psychoanalysis to the problem of proving that Moses was an Egyptian and not a Hebrew; that the Hebrew religion known to us was brought to them by Moses as a monotheism that had prevailed for one reign in Egypt and then been overthrown; and that the development of monotheism in the Hebrew people parallels that of a neurosis in an individual.

—P. R. H.

Personalities of the Old Testament. By Fleming James. New York, Scribner's, 1939. 632 p. \$3.00.

Scholarly biographies of the great personalities of the Old Testament as leaders in the thought and action of Israel. Yet the sketches are interdependent and the reader gets a new appreciation of the message of the Old Testament as a whole. A valuable source book for use by teachers and ministers.

—O. M.

The Eternal Quest. By William Alva Gifford. New York, Association, 1939. 96 p. \$1.00.

A book of individual and corporate worship for seekers after a Christian commonwealth. Prayers, many of them quoted from W. E. Orchard's, *The Temple, A Book of Prayers*, and others by the author, hymns, scripture selections, and benedictions.

Life and Growth. By Alice V. Keliher, with the Commission on Human Relations. New York, Appleton-Century, 1938. 245 p. \$1.20.

A book for high-school and junior college age on facts and problems involved in growing up in our society, an important section dealing with problems of sex development and functioning. The book presents with the facts the social meanings of such facts.

Adult Education in the Church. Revised Edition. By Lewis Joseph Sherrill and John Edwin Purcell. Richmond, John Knox Press, 1939. 290 p. \$1.35.

A thorough-going revision of the 1936 edition of this Standard leadership text-

book. Distinctively denominational emphases are eliminated; the material is brought down to date at various points; a general bibliography is added; and two chapters, "Specialized Activities" and "A Dynamic Outreach," are substituted for the former chapters on "The Men of the Church" and "The Women of the Church."

The Message of the Book of Revelation. By Cady H. Allen. Nashville, Cokesbury, 1939. 180 p. \$1.50.

The book opens with a description of the conflict between the Christian church and the Roman State, out of which situation the Apocalypse was written. The third chapter presents the Christian assurance of victory in the face of peril. In the last two chapters the Book of Revelation is studied anew to discover the meaning of this victory and the ground for this assurance.

As He Passed By. By Allan Knight Chalmers. New York, Abingdon, 1939. 157 p. \$1.50.

Character sketches of men who almost became disciples of Jesus; but these essays throw a penetrating light upon our own moral and spiritual weaknesses and reveal more meaningful insights into the character of Jesus.

The Family—Past and Present. By Bernhard J. Stern. New York, Appleton-Century, 1938. 461 p. \$2.75.

A source book of selections from the more important writings on the family, tracing the evolution of the family, indicating contemporary trends in family life, and pointing out present day problems which confront the family.

Books Received

† **ADULT EDUCATION IN THE CHURCH**, by Lewis Joseph Sherrill and John Edwin Purcell. Revised edition. John Knox Press. \$1.35.

ALL THE TOMORROWS, by Naomi Lane Babson. Reynal and Hitchcock. \$2.50.

† **AS HE PASSED BY**, by Allan Knight Chalmers. Abingdon. \$1.50.

* **CHRISTIANITY AND MORALS**, by Edward Westermarck. Macmillan. \$5.00.

* **THE COMPLETE BIBLE**, by J. M. Powis Smith and Edgar J. Goodspeed. An American Translation. University of Chicago. \$3.00. To be published October 3.

† **DO ADOLESCENTS NEED PARENTS?** by Katharine Whiteside Taylor. Appleton-Century. \$2.50.

* **FAITH IN THE MYSTERIES**, by Earl G. Hamlett. Cokesbury. \$1.00.

FEAR NOT, by Desmond Morse-Boycott. The English Religious Book Club. 2/6.

* **THE FINE ART OF PUBLIC WORSHIP**, by Andrew W. Blackwood. Cokesbury. \$2.00.

† **THE MESSAGE OF THE BOOK OF REVELATION**, by Cady H. Allen. Cokesbury. \$1.50.

† **PERSONALITIES OF THE OLD TESTAMENT**, by Fleming James. Scribner's. \$3.00.

* **THE REVOLUTION OF NIHILISM**, by Herman Raushning. Warning to the West. Alliance Book Corporation. \$3.00.

† Reviewed in this issue.

* To be reviewed.

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* **THE SCHOOLS CAN TEACH DEMOCRACY**, by George S. Counts. The John Day Company. 25 cents.

SPIRIT, by Ethel P. S. Hoyt. A Study in the Relation of Religion to Health. Dutton and Company. 20 cents.

† **THE TEACHING OF THE NEW TESTAMENT**, by A. W. F. Blunt. Macmillan. 60 cents.

TRAILS FOR CLIMBING YOUTH, by Louis C. Wright. Abingdon. \$1.00. This book is an earnest call to young people to put into practice a few great principles. It attempts to help those who read it to think straight, build personal convictions, and dare to go the way that leads to real success.

The Sorrowful Star

(Continued from page 39)

it with ugliness and marred its splendor; with all the knowledge we have gained, we are still living in darkness, and our science has often been used to exploit man rather than to free him. . . .

"Conscious of our failures and our sins, we affirm our faith in God and his Son, Jesus Christ, our Lord. Firm in that faith and with hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end and build a world of brotherhood, where God-given resources are used to serve all mankind, where cooperation replaces competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all. . . .

"The Kingdom of Love will not be built by those whose hearts are filled with hate and envy. We feel our need for a new heart and a new mind. We are determined, so far as possible, to live henceforth as if the Kingdom were now here. . . .

"For us there is no alternative: we give ourselves and invite others to join us—Christian youth building a new world."⁴

(One by one the YOUNG PEOPLE about the table rise and affix their signatures to the statement read. The light about them slowly fades, and the scene is blacked out.)

URIEL: I understand now. The dream is not dead. His coming was not in vain. As long as his spirit lives in the hearts

* Excerpts from "A Statement of Christian Conviction," prepared and signed by the members of the Christian Youth Council of North America.

of men, the hope of a new day still illumines the Sorrowful Star. That night of glory is not a memory of the past. It is now—*here*. Wherever men choose Love instead of Hate as the guiding spirit of their lives, there is the King of Love reborn. His throne is the secret recesses of men's hearts. His worshippers are all those who look with brave and steadfast eyes toward the fulfillment of the Eternal Dream. (She comes slowly forward to the center of the platform and holds out her arms.) "Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day a Savior which is Christ the Lord. And this shall be a sign unto you. . . ."

(As she speaks, the organ breaks into the triumphant strains of "O Come, All Ye Faithful," and the following tableaux are arranged, one on either side of the stage. On the left is MARY, seated before the manger. On the right is the YOUNG WOMAN of Episode Three, sitting on the park bench. These may take their places naturally, then, after they are seated, be slowly illumined. Groups form about the two figures. SHEPHERDS approach and kneel before the manger. If desired, the WISE MEN may follow. The three or more YOUNG PEOPLE of the present episode group themselves about the YOUNG WOMAN and her child. The THREE CHRISTIANS may also be included in this group if desired. Those about the manger assume kneeling positions and fix their eyes upon the Child, while those about the YOUNG WOMAN remain standing, their eyes and faces uplifted. The tableaux are held until the conclusion of the pageant. Voices offstage sing the *Gloria in Excelsis*, which is followed by the Benediction.)

NOTE: If this pageant is used to present a general social message at other times than during the Christmas season, the concluding tableaux may be omitted. In such a case, the THREE CHRISTIANS and the YOUNG PEOPLE may again be presented in tableaux, all illumined at once, or young people from the audience may be brought together into a final tableau joining the YOUNG PEOPLE already on the platform in a short service of consecration.

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FINALLY —

The Journal This Month

AS PROMISED, the Christmas pageant by Dorothy Clarke Wilson, "The Sorrowful Star" is given this month to allow ample time for preparation. It is unusual and very timely.

Two new features, "Wisdom and Vision" and reviews of "Films for Church Use" go into their second month. These are proving popular with *Journal* readers. Suggestions for worship with beginners are given each quarter, and the material for fall appears in this number. Dr. Johnson raises some vital questions in regard to the teaching of religion in the public schools. This problem is receiving new attention and his analysis is most illuminating. Since religious education has grown up through the efforts of laymen, Mr. Hedrick's assurance that they are still a great potential force in its development is most welcome.

Coming!

ACROSS the top of the editors' chart—the months of the year. Down the left—the forty-five topics and features that are covered in the *Journal*. In the blanks—what is to come here, and what there. Not all are filled yet, but they are filling up: with those articles for pastors on educational values in weddings, christenings and funerals; with making the home democratic; with ways of reaching the above-average adults; with state councils in social education; with new

trends in church building; with a symposium on men's and women's work; with articles on teaching methods—but "time (or space) would fail me" to tell them all.

In Times Past

Fifteen Years Ago

October—First issue of the *International Journal of Religious Education* was published.

Twenty-five Years Ago

International Older Boys' and Older Girls' Camp Conferences—whose 25th anniversary is described elsewhere on this page—were started at Lake Geneva under the leadership of John L. Alexander.

Fifty Years Ago

July 1-6, First World's Sunday School Convention was held in London. In opening the first business session B. F. Jacobs, of the United States, justified referring all resolutions from the floor to the executive committee without discussion by saying, "It would be a very pleasing thing, if time allowed and we could remain until Christmas, to hear from everyone who wishes to speak, whether they have anything to say, or only think they have; but . . . we are busy people and wish to see something of London after the Convention is over." (The 50th anniversary is given a place of special importance in this issue.)

Using the Journal

A THOUGHTFUL pastor's wife has devised the following system to aid her husband in his constant use of the *International Journal*.



They have been users of the *Journal* for a number of years and all these copies are saved in proper files year after year. The problem soon arose: How could one find a certain article which he was sure he had read in the *Journal*—but in what monthly issue?

Each month this lady clips the table of contents from the front of the magazine. This she files in a stiff, heavy pasteboard booklet. These two covers are cut so that they fit together at the left hand side with long paper clamps. The affair thus opens like a book and can easily be taken apart to add future tables of contents.

This arrangement is useful in finding information on various subjects and for making a tentative subject index. The annual indexes, printed in each July issue, are convenient for locating materials in past years.

Camp Anniversary!

THIS YEAR the Geneva Youth Camps of the International Council are twenty-five years old. Some details of their story are given on page 4. Their past achievements are well known. Their future record is yet to be made.

That record will depend upon the number of high-grade young people who can attend. Many of the best of these are unable to do so for lack of funds—and so the Kingdom lacks the service that their enriched lives could render.

To meet that lack a campaign for an Anniversary Scholarship Fund has been started to mark this 25th year. You can share in it by:

1. Writing for a copy of the Anniversary Booklet.
2. Sharing in the local campaign to be carried on by campers in many communities, probably including yours.
3. Making a contribution to the Fund.
4. Founding a memorial scholarship in memory of some loved one.
5. Providing a permanent memorial in equipment on the grounds at Lake Winnepesaukee in New Hampshire or at Lake Geneva, Wisconsin.

IVAN M. GOULD, *Director of International Council Youth Camps*

JOHN B. KETCHAM, *Director of the 25th Anniversary.*

203 North Wabash Avenue, Chicago, Illinois.

Meet Our Friend



PAUL H. VIETH

DURING THE YEAR two significant and deserved recognitions have come to Paul Vieth. He was moved up from the vice-chairmanship of the Educational Commission of the International

Council to succeed Dean Weigle as chairman; and from an associate professorship at Yale Divinity School to succeed the late Dr. Robert Seneca Smith as Horace Bushnell Professor of Christian Nurture. It is in the former capacity especially that we introduce him to the readers of the *Journal*.

Dr. Vieth started at the "grass roots" in religious education, and has kept close to them ever since; he was a volunteer officer in a Missouri county Sunday school association back in the "teens" of the century, going up from that to be field secretary and then general secretary of

the state association in the early twenties. Then the urge for more education took him to Yale Divinity School in 1922 where he remained until 1925, serving in two local churches, taking his B.D. degree and completing his residence work for the Ph.D. degree received in 1928.

In 1925 he joined the staff of the International Council of Religious Education as Director of Research, later serving as superintendent of educational administration and as the first chairman of the Board of Editors of the *International Journal*. In all these Council relationships he left a permanent impact upon the co-operative movement. He returned to Yale to teach in 1931. Four important books from his fountain pen are widely used. He has been chairman of important Council committees such as the Committee on Religious Education of Adults and that on family and parent education. He now heads the committee on visual education. He is widely known and highly regarded throughout the religious education clan.